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STATEMENT OF FACTS AND CIRCUMSTANCES

CONNECTED WITH THE PRESENTMENT AND TRIAL OF THE BISHOP OF NEW-YORK.

On the first day of October, 1845, I left home for the city of Philadelphia, to attend to my duties as a member of our General Ecclesiastical Convention, which was to meet in that city. It had been unusually large, and distinguished by a very marked degree of unity and harmony. The circumstances under which it assembled, were such as to render its proceedings a very special proof of the kindest feelings of confidence and affection on the part of the clergy and laity of the diocese toward their Bishop. The reports laid before it, and there made to me, gave strong evidence of the divine goodness in blessing the diocese with a large measure of spiritual and temporal good.

Rejoicing in the consolation and encouragement thus afforded, I repaired to the General Convention, and gave myself to its duties in a spirit of humble and grateful devotion to the Church.—Soon, however, it became manifest, from the deportment of several of my Right Rev. brethren, that they had somewhat against me. They said nothing. Not a word did I hear of any rumors or accusations against me; not a word of a brother's anxiety to be set right; not a word of fraternal warning, caution, or admonition. Cold, repulsive, discourteous manner, told a dark and uncertain tale on which christian converse might and should have thrown light.

Some six or seven days after the opening of the Convention, when the House of Bishops were about coming to order, Bishop Meade approached me, and suggested that I had better leave the House. I expressed my surprise, and asked why he made the suggestion. He said he could not explain the reasons, but again urged me to absent myself. On my repeating my surprise at a proposition so dark and suspicious, and so little comporting with the courtesy of a gentleman, the duty of a friend and brother, and the proprieties of a Christian, he said that if I continued in the House my feelings might be hurt. This increased my surprise, and I *demanded* of him his reasons for so strange a procedure. He hesitated about giving any explanation. I warmly expostulated with him on the injustice and wickedness of the course he was pursuing. At length, as if reluctantly compelled, he said that there were reports unfavorable to my character, respecting which he wished to take the counsel of the Bishops. I felt what I trust was just indignation, and expressed myself to this effect:—Now my course is clear. I will not shrink. I will remain at my post. If any man has aught against me, let him look me in the face, and say what it is. I also spoke strongly of his unworthy design of inducing me to withdraw, that he might, in my absence, make my character and conduct the subject of discussion in the House of Bishops. He replied, *Not in the House of Bishops, but before the Bishops informally!* This unholy evasion was the subject of severe remarks; but I trust not more severe than it deserved. I asked what were the charges against me? He said he was not at liberty to tell; and there our conversation ended. This was all I ever heard from this brother of his having aught against me until he was about to become one of my presenters for trial. Yet I have good evidence that Bishop Meade had, for years, been speaking against me, and contributing towards public rumor to my prejudice.

After some time Bishop Meade came to me again, and said in substance, *You were right. I will have nothing more to do with the matter.* THEY MUST ATTEND TO THEIR OWN BUSINESS. These last words satisfied me that he had been acting in concert with others. And when we consider the darkness and secrecy with which he acted his part, how can an honorable and christian man think otherwise than that he was connected with a *conspiracy* against me!

On, I think, Monday, October 14th, the Presiding Bishop in his place in the House of Bishops, held in his hand a paper, of which a copy had been previously sent to me, directed to him as President, which he asked if it was the pleasure of the House to have read. Its purport was demanded by one of the Bishops. Bishop Chase, the Presiding Bishop, said that it related to the character and conduct of the Bishop of New-York, and he asked me if I wished to retire. Of course, so extraordinary an inquiry was answered in the negative. Earnest remonstrance was made by several of the Bishops against the propriety of such a paper having been brought into the House, and against its being received, opened, or read; because it was uncanonical and disorderly to bring a Bishop's character under the official notice of his brethren, except in the mode pointed out by law. The ultimate result was a refusal to receive the document, and its being returned, unopened, to the persons who had presented it. I need hardly say that I felt myself deeply injured by the Presiding Bishop, in his allowing himself to be an agent in so irregular and unjust a procedure as bringing such a document into the House.

On or about Thursday, October 17th, I understood that a number of affidavits had been procured by the Rev. James C. Richmond, of Rhode Island, injurious to my character, and were placed in the hands of Bishop Elliott.

Of Mr. Richmond, it is unnecessary that I say much. His erratic peculiarities are well known. He had, but a few weeks previous, called on me, and expressed a warm desire to return to my diocese, *that he might be my friend, and stand by me in my troubles.* I have since heard of his having expressed himself of me in terms of hostility, for the letter which I wrote to the Archbishop of Canterbury unfavorable to his well known project of going as a volunteer Bishop to the Turks; and also for my not sanctioning his desire to preach in one of the public squares in this city. He was now employed for my destruction, and told a clerical brother, the Rev. Mr. Van Bokkelen, that *his expenses were paid!*

On Tuesday, Octo'r 22d, Bishop Ives informed me that he had heard the affidavits read. I understood that certain of my friends had been very urgent for an opportunity being allowed them and me of either seeing or hearing them. This was sternly resisted until October 22d. Then, unknown to me, they were read to three of my friends not designated by myself. Here was certainly a piece of great injustice, that being denied either a sight or hearing of these affidavits, I should not even be allowed to choose the friends who should hear or see them in my behalf.

From what Bishop Ives told me of his recollection of the affidavits, I said at once that they contained misrepresentations and gross exaggerations. I told Bishop Ives, moreover, that I was confident that if I could have a conversation with Bishop Elliott, including an opportunity of seeing or hearing the affidavits, I could make such statements and explanations as he would see to have a just claim upon his consideration in reference to the question, whether there was ground for presentment. I asked Bishop Ives to request of Bishop Elliott, for me, such an interview. The request was made, and refused. The most solemn assurance and pledge of honor, however, were given by Bishop Elliott, that he would not become a presenter until my friends and myself should have the opportunity which I asked. I complained afterwards to Bishop Doane, of what I thought the unjust and ungenerous course of Bishop Elliott in refusing me a sight or hearing of the charges, and an opportunity of explanation. Bishop Doane sympathised with my view of the case, and promised to speak to Bishop Elliott. He did so, and the result was the same refusal for the present, and the same promise and pledge that my request should be met before he (Bishop Elliott) would act as a presenter.

I was told, further, that besides the affidavits then in hand, a large number of others would be forthcoming by the following Friday morning, October 25th. My calls at home rendered it necessary for me to leave Philadelphia on the morning of Thursday 24th. In New York, Bishop Ives, who had come on about the same time, observed to me that I need be under no apprehension of the presentment being made without my friends and myself having the desired opportunity of considering and commenting upon the charges, as Bishop Elliott was in honor bound to see that such opportunity should be given.

Bishop Ives left New York on Friday 25th, the day until which Bishop Elliott (with whom it was now understood Bishop Meade and Otey were united,) was to wait for the expected large addition of affidavits. On Monday 28th, I received a letter from Bishop Ives, dated in Philadelphia on the 26th. The promised new affidavits had not arrived. Bishop Ives had asked Bishop Elliott if he would be willing to be a presenter. That must depend, he said, upon evidence yet to be produced. It is believed that not a single additional affidavit was used for the presentment.

On Wednesday, Oct. 30th, the Bishops met in the General Theological Seminary, New York, as its Visitors. It had been told me a day or two before, on the authority, I think, of Bishop Otey, that the three Bishops would probably come to a determination on Friday, Nov. 1st. I afterwards learned from Bishoy Doane, as the result of a conversation with them, that a presentment would probably be made on Friday or Saturday.

It soon came to my knowledge that certain persons—Mr. John Jay of this city, and Mr. C. G. Memminger of Charleston, S. C., then in this city, being particularly named—were going about investigating rumors against me, and for that purpose calling on families where they had reason to hope they might hear something to my disadvantage. The three Bishops, meanwhile, waiting in readiness to receive any thing which might thus be brought to them.

The expected Friday and Saturday passed without my receiving a presentment. On Sunday, November 3d, Bishop Kemper told me that he had, a day or two before, spoken to the Senoir Bishop on the subject; who told me that he had notified the three Bishops that he should leave town the following Tuesday, previously to which he would be in readiness to receive any communication from them. On Monday 4th, Bishop Kemper told me that he had on that day seen Bishop Otey, who told him that the next day, **Tuesday 5th, 10 o'clock, A. M.**, had been fixed on as the time for bringing the matter to an issue. On the evening of that day, at about 10 o'clock, I received the following letter from the three Bishops:—

"NEW YORK, Nov. 5, 1844.

"*Rt. Rev. and Dear Brother,*—

"During the investigation of the painful charges, which have been laid before us, affecting the purity of your conduct, a short pastoral address to the Clergy and Laity of your Diocese, has been handed us, which leads us to suppose, that notwithstanding the clear definition of the position in which we now stand in relation to yourself, made in your presence in the House of Bishops, you misunderstand that position, and assume it to be connected with persons and circumstances with which it has no concern whatever.

"These charges, you may remember, were laid before the House of Bishops in a memorial purporting to come from two highly respectable clergymen, and three equally respectable laymen of the Church, and all holding the responsible office of Trustees of the General Theological Seminary. Of these memorialists, two or three had been solemnly charged by the Diocese of South Carolina to investigate rumors affecting the welfare of the Seminary; and in the course of that investigation, these charges against your moral purity had come before them in such a responsible shape, that they felt compelled, by a sense of duty, to lay them before the House of Bishops as Visitors of the Seminary. You may remember likewise, that upon the appearance of that memorial, an excited discussion was likely to arise respecting the right of the Bishops to receive such a paper coming in such a shape, when one of us, your brethren, and in your presence, submitted certain questions determining the position of any three Bishops, who might entertain for presentment the charges of the said memorialists. These questions laid over for a whole day, during which the propositions of the Bishop of Western New York, respecting alterations in the Constitution of the Foreign and Domestic Missionary Society, were discussed; and upon the next morning a full and free discussion was had in your presence, you yourself taking part in the conversation, in which these points were considered as combining the views of the House of Bishops.

"1. That the three Bishops presenting occupied very much the position of a grand jury, who are to take care that the evidence submitted to them was such as to make out a prima facie case against the accused.

"2. That these Bishops should not be considered justifiable in presenting except upon the testimony of responsible persons, delivered before themselves personally, or duly witnessed before some civil magistrate qualified to administer an oath.

"3. That the acts charged, or if constituting a sequence, some of them at least, should come within a period of time not barred by an equitable statute of limitations.

"Under these circumstances, and with these views, we, as your brethren, and with the purpose of shielding you from rumors which were deeply affecting your character and preventing a public exposure of you upon ex parte evidence, as well as for the protection of the House of Bishops against the imputation of refusing to listen to charges against any one of its body, have been placed in the painful position which we now occupy in relation to yourself. We can assure you that we have none other than the kindest feelings towards you as a man, and trust in God that you will be enabled to answer to the satisfaction of the House of Bishops the charges which we shall feel bound, as things now appear, to present against you to the Bishops of the Protestant Episcopal Church.

"From your pastoral, you seem to labor under another misapprehension, which we hasten to remove. And that is, that there has been any secrecy in this matter, or any hunting after evidence on our part. Every paper received by us in Philadelphia was frankly and freely read by one of our number to Bishop Ives, Dr. Wainwright, and Dr. Berrian, with the understanding that their contents should be communicated fully to yourself, and with the promise which we now perform, that no final action should be had in this case, until you and your friends had been advised of the same. Since our arrival in New York, we have not been collecting, but receiving and sifting testimony; and by this caution, have been enabled to clear up, satisfactory to ourselves, one of the most disagreeable of the charges which had been laid before us. We are compelled, however, to state, that enough remains, as will appear from the articles accompanying this communication, together with the names of the witnesses, to render it incumbent upon us to lay the matter before the House of Bishops, that you may, God helping you, forever put at rest these charges against your moral purity, or else receive humbly the punishment which may be meted out to you in the premises.

"We sincerely trust that you will not misconceive our motives, nor misunderstand our course of action. Our desire is, we repeat it, for your sake and the Church's sake, to bring out the truth and nothing but the truth, and to pray you to help us in it, that your character may stand before the world, as that of a Christian Bishop should, blameless and spotless.

"We have delayed making this communication until we ascertained, satisfactorily to ourselves, that it was necessary to trouble you at all upon this painful matter.

"And now commending you to God, we remain,

"very sincerely and affectionately,

"your brethren in the Episcopate,

"WILLIAM MEADE, D. D.,

"JAS. H. OTEY,

"STEPHEN ELLIOTT, JR."

The above letter was accompanied by a document containing—not copies of the affidavits, which I had particularly desired to see, and the granting of the request to see which had been guarantied by Bishop Elliott's promise and pledge, but—the charges intended to be embodied in the presentment; and a verbal message that they would receive any communication from me *the next morning at ten o'clock*.*

This was the only redemption of Bishop Elliott's repeated pledge, that before the affidavits were used for the purpose of presentment, any request should be granted for my friends and myself to see or hear them, with opportunity of offering to the presenters explanations or counter-statements. My friends in this city were patiently and respectfully waiting, in sure expectation of an honorable redemption of the pledge, when I was told, *at ten o'clock at night*, that we were allowed *until ten o'clock the next morning!* I need not say how useless was this offer, and how utter the fallacy of any distinction that may be imagined between the sending of this letter and document, and the serving upon me at once of the presentment.

Thus it appears, that although it had been boastfully vaunted, as early as about the middle of October, that proof of guilt was in possession sufficient for my official destruction, and was deposited with Bishop Elliott, with whom Bishops Meade and Otey were soon connected, yet was it not until November 5th, that I was apprized of their readiness to proceed. Meanwhile, if I am rightly informed, they gained no new affidavit, nor could aught be found against me for a period more recent than nearly two years and a half. Ample opportunity, however, had thus been afforded to my enemies for prosecuting their designs. Nor was it unimproved by them. Every effort was made to ruin me in the estimation of the church and the world. The most barefaced falsehoods were circulated verbally and through the press. Through the influence of the latter, my character and conduct were subjected to the most scurrilous abuse in all parts of the country; an evil which, it is obvious, pampering as it does the basest and most malignant, but not on that account the least welcome, passions and affections of the natural heart, it is hard and toilsome for virtue and integrity to arrest.

Such was the cruel treatment to which I was subjected by the delays of the presenters, and the abominable practices against me which those delays encouraged; when, as appears by the issue, *their* work could have been as well done at least a fortnight earlier. No one need be told how much, through press and tongue, a fortnight may accomplish, in the work of evil speaking, lying, and slandering, when an aggravated case is sought to be made out, and the ruin of an obnoxious individual is the object.

To the above letter of the three Bishops, I sent the following reply—

"TO THE RIGHT REVERND

"BISHOPS MEADE, OTEY, AND ELLIOTT.

Brethren—

"Your communication of yesterday was handed to me last evening.

"You are mistaken in supposing that in what I say of 'plans, means, and efforts,' in my short address to the clergy and people of my charge, I had any reference to yourselves. I referred to what I understood to be the movements of the two clergymen and three laymen of whom you speak, and of others prompted by them; and especially the plans and efforts for obtaining the presence and services of the Rev. James C. Richmond, a brother who, for whatever erroneous course he may pursue, is probably more entitled to pity than blame; and who, I may observe here, not a month before the meeting of the General Convention, had called on me, and expressed a warm desire to return to my diocese, that he might *stand by me* in my troubles, and *be my friend*. Whether, however, they who make use of such a one are equally exempt from blame, I leave to sound principle and correct feeling to determine.

"In what I say of not being allowed to see statements made against me, I frankly confess that I do refer, in part, to Bishop Elliott. He had the papers. He knew I wished to see them. He knew I asked to see them. He knew I desired an interview with him respecting them. He refused both to let me see them, and to converse with me about them. I consider what was at length done in reading them to some of my friends by no means an equivalent to the act of justice and brotherly regard which I asked. It was yielded, as I was told, not without difficulty. The like was refused to others of my friends who earnestly sought it; and in the measure and mode in which it *was* conceded, I was not allowed the common justice of selecting the friends to whom that would be granted as a boon which was equitably due. I have no fault to find with the choice which was made; but I contend that the choice should have been *my own*. In this matter of refusing me a sight or hearing of the accusations brought against me, and leaving me to gather a knowledge of them from the impressions made on, and the recollections had by, friends not of my own choosing, Mr. Trapier, and those associated with him, are connected in my mind with Bishop Elliott; and I am not aware in what exact measure they are respectively to be held responsible.

"Your view of the opinions expressed by the Bishops, touching the true character and relations of presenters, is, according to my recollection, not strictly accurate. It appears to me that it was generally understood that presenting Bishops sustained a position differing in many important respects from presenters or prosecutors in civil or criminal courts. While their relation to the church is that of jealous guardians of its purity, good repute, and interests, they should also sustain to the accused the relation of friend and brother, bound to him by very near sympathies, and acting as a shield and defence for him against the malice of the world, and the persecutions of public rumor and accusation. Hence I certainly gathered it to be the general opinion of the Bishops, that the fraternal relations between the accused and those who may move in the matter of his presentment, were not to be sacrificed; but that *he* should expect, and *they* should concede, all opportunity on his part to place his explanations and counter-statements in the opposite scale to that in which the assertions of his accusers were cast, for such consideration as to those his episcopal brethren may seem right in the full acting out of their solemn obligation so to minister discipline as not to forget mercy, and be so merciful as not to be too remiss.

"It is a matter of unfeigned surprise to me, that in your enumeration of the opinions of the Bishops, relative to the character, relations, and duties of presenters, you should have omitted an item of very great importance, included in Bishop Elliott's able and clear remarks on the subject. I allude to *malicious motive*. He emphatically stated this as a matter to be looked into before any Bishops should consent to be presenters. I have heard it spoken of by brother Bishops as evidence of his high, honorable, and just principles and views. How could you have omitted it? It necessarily supposes *an opportunity to the accused of being heard*.

"In the present case, brethren, if the opportunity were given which Bishop Elliott's repeated pledge was justly deemed to secure, I assume that a clear case of malicious motive may be made out; that other views than regard for the purity of the church may be shown as lying at the foundation of this movement; and that a well defined conspiracy, not, it is to be feared, falling short of our own house in its comprehensiveness, may be made manifest.

"Your expressions, brethren, of kindness and friendship, are very well. There are a practical extent and operation, however, in these virtues, enforced by sound morals and Christian principle, which require something more than words as evidence of the truth and sincerity of the profession of them. Now, what evidence have I had in reference to yourselves? For the last few days of my continuance in Philadelphia, the conduct of each of you towards me was the reverse of fraternal, friendly, or courteous; and any thing but indicative of your being governed by the essentially just maxim of esteeming a man innocent until he is proved guilty. It was very obvious that you had prejudged my case, and secretly pronounced me guilty. Of Bishop Elliott I sought a brotherly interview, which he denied me. Since your arrival in this city, not one of you has been near me. You have been among my people, preached to them, to a certain extent sought their money for your dioceses; used the sanction which myself gave you for doing so; and yet not paid me the ordinary official courtesy of a call at my residence. You have had your ears open to all the gossip and scandal which men reducing themselves to the low caste of informers and panders could seek out and scrape together for the use of my inveterate enemies. It being thus known that there were Bishops here who made it their business to receive, examine, and sift such testimony, has done more to bring public scandal on the church than all else connected with this business, and has given an intensity of malignant effort to men desperately set upon my ruin. You have thus been the means of creating the public rumor which is, I understand, an assumed ground of action for the defence and purifying of the church. Thus have you contributed to make me, and through me our office, our church, and our religion, a scoffing to the profane; and done not a little to aggravate my wretchedness, and help the purpose of my enemies to bring on my ruin. Contrast with all this what you say of friendly and Christian feelings towards me.

"You speak of having 'been enabled to clear up satisfactorily one of the most *disagreeable* of the charges which had been laid before' you. What this is, you say not. Report, before I left Philadelphia, and since I came home, has said that you were in possession of an affidavit charging me with presence in a house of ill fame. The report, as was to be expected, spread widely. As was also to be expected, it swelled in character until the *act* was magnified into a *habit*. As my *friends*, you were bound to give me at once the name of my false accuser, that he might be summarily prosecuted for his villainy. Is it possible that this is the 'disagreeable' thing to which you so coolly advert?

"Had you allowed me the opportunity which Bishop Elliott's pledge made my right, I might have enabled you to clear up other charges against me.

"The subject of your professed kind and friendly feelings toward me is inseparably connected in my mind with peculiar circumstances relating to two of your number. Of Bishop Meade I was asked, two or three days ago, whether I considered him my friend. The question was put by a gentleman who had been in Virginia, and who said that his doubts on the subject were the result of what he had there heard, I think from the Bishop himself. I cannot but connect this with his present position, and particularly with his effort, at the late General Convention, to get rid of me, that he might, in my absence, make my character the subject of remark among my brethren.

"Of Bishop Otey, too, I am compelled to speak, in this connection, though with great pain. At different times an inmate of my family, much beloved and esteemed by them, he has not now called to see us. He has avoided all intercourse with me. He has, as one of you, been accessible to all sorts of stories against me, and such as he must know my enemies design to push to my ruin and degradation, and to the wretchedness and penury of my family. He can yet find it in his heart to give me no chance of explanation; and still unite in professions of brotherly regard and Christian kindness.

"Had Bishop Elliott's pledge, brethren, been redeemed in its true spirit and meaning, I could have added various considerations not unmeet to have been regarded by you in connection with the question of presentment. So obvious, however, is it that your minds are set, and your determination formed, that I cannot but regard such considerations as useless. I leave the whole matter in your hands; willing to meet any investigation which you may think fit to institute.

"Deeply grieved at what I cannot but think the unjust and ungenerous treatment which I have received at your hands, I still beg you to be assured of the continued prayers for your individual welfare, and for a blessing on your official functions, of

"Your brother in Christ,

"BENJAMIN T. ONDERDONK

"New York, Nov. 6, 1844."

To this letter the following a nswer was received—

"NEW YORK, Nov. 9, 1844.

"*Rt. Rev. and Dear Brother*—

"Yours of the 6th instant, received by us on the evening of the 8th, requires only a few words in reply.

"We consider the promise made by one of our number in Philadelphia as fulfilled in letter and in spirit by our communication of the 5th inst. We reiterate what we stated in that communication, that we have acted throughout this whole matter, in a frank and generous manner to you and your friends, and that there has been no secrecy, at any moment, in regard to our position, or the evidence received by us. We regret to perceive in your reply that the motives of our action are questioned; but in this stage of the business we deem it inconsistent with our duty to enter upon any discussion of that matter. We trust that the conduct of the trial will be such as to satisfy you that our single desire is to bring out the truth, and nothing but the truth, and settle these painful charges one way or the other. As the case is now in the hands of the Presiding Bishop, we must decline any further correspondence upon these matters.

"Reciprocating your prayers and good wishes,

"We remain your brethren in the church,

"WILLIAM MEADE,

"JAMES H. OTEY,

"STEPHEN ELLIOTT, JR.

(*To be continued.*)

* At this time two of my Presbyters called on the presenting Bishops, and remonstrated with them on the shortness of the time allowed. They offered another day. So evident, however was their *haste* to make up for *past delay*, and indeed so incompetent even the additionally allowed time to answer the purpose originally designed by my request and Bishop Elliott's promise—seeing that my past ignorance of the particular charges had allowed me no opportunity of preparation—that the real character of the procedure was not thus materially altered.

From the Churchman of April 12, 1845.

Mr. Editor.—I beg a column of your paper, to state more at length my view of the illegality of a sentence of suspension under the Canon of 1834, applied to an offence alleged to have been committed before the offence was made. The point is of great importance, and will rule, which ever way determined, many cases besides the case of Bishop Onderdonk.

I do not understand it to be denied that if there was *no law* of the Church authorizing the suspension of a Bishop for such an offence when committed, the application of the Canon of 1844 to such an offence is *ex post facto*. If the Canon of 1844 meant to punish such an offence it is void: and whether it did or did not mean to do so, the sentence is void. I do not understand this to be denied.

The question in dispute—the point that is not admitted—but denied, is that there was not a law of the Church authorizing the suspension of a Bishop for such an offence at the time when it was committed by Bishop Onderdonk. In other words it is or may be supposed that there was such a law at that time. It is to this, that my remarks will be addressed.

As I deny that there was such a law of the Church before the Canon of 1844, the proof of the affirmative rests upon him who asserts it; but the case is such that the negative may be presented, and according to my apprehension proved, as readily as almost any affirmative proposition can be.

It must be premised, that the question does not concern the *doctrines* of the Church in perhaps any degree whatever. Her doctrines are derived from the word of God as it is revealed in the Scriptures, and as the Church has received and held the same from the time of our Lord. In regard to these our Church holds to that which has been received and held in other uncorrupted branches of the Catholic Church; and by her constitution, creeds, articles of religion, and generally by her Book of Common Prayer, she is a part of that Church, receives what the other branches of the Church receive, is bound by what they are bound, and may be as one with them. No doctrine is true in any one, that is not equally true in all the other branches of the Catholic Church, and what is truly professed and taught in one, must be professed and taught in all, and is equally authoritative in all.

Neither does the question concern the *power* of the Church, as an organized body or association of faithful men, according to the pattern and form which she holds to be apostolic in its origin.—Every like branch of the Church must be considered as having the same spiritual powers, one with the others, to govern the body as she may deem best for the edification of the members, offending in no respect at the same time the doctrines she professes and teaches. What any branch of the Church can lawfully do, every other branch of the same Church may lawfully do—at least where the law of the land does not restrain her. The lawfulness of such restraints if any, is not a point that it is intended to raise.

The question is one of *actual discipline* merely, which it is within the competency of every branch of the Church to ordain and establish as she thinks best, not being contrary to the Gospel, nor in violation of any prohibition by the law of the country. In this respect, every Church is not only independent of every other Church, but unless divine authority has restrained her freedom, she is free to adopt any course of discipline as to her bishops, ministers, and members, that she deems most conducive to the great ends of religion. The discipline of other Churches does not bind her. She may take any part of it she pleases, and reject the rest. What she does not take, has no binding authority over her. In fine, she rejects what she does not take by express provision, or by what is equivalent to it. In other words, the discipline of every Church, is only such as the Church ordains.

It is believed that the practice of all branches of the Catholic Church has justified this view of the subject. Each has adopted the discipline it thought best. In some points they all perhaps have concurred. Certain kinds of discipline for the correction and punishment of her clergy and members, are suggested by reason, as best for legislative adoption; and as in civil government so in the Church, many of these correctives are the same or similar everywhere. But many Churches have differed in this respect, and all are liable to differ in any respect.

It is not intended to make a question about the overruling authority of such points of discipline as are enjoined or declared in the Scriptures.—Where the Scriptures have spoken, their authority is admitted. Whether the Scriptures, where they have spoken, mean only to confer the power, or to enjoin the duty of making the law, or mean also to institute the law itself, for the bishops, ministers and tribunals of the Church forever, it is not necessary for the present purpose to determine. I should say the latter, if the first fatherly censure of *admonition* were not so much disregarded in practice. But it is not believed that *suspension from office* of a Bishop is a punishment commanded in the Scriptures; and therefore the exact intention of the Scriptures in this respect, becomes immaterial to the matter in hand. The Scriptures have not spoken as to this punishment. The point is, what is the authority in this Church, of other Churches, who in regard to this punishment have spoken.

The varieties of discipline in different branches of the Catholic Church have been innumerable, both as to members of the Church generally, and also as to all orders of the clergy. They have been universally prescribed by Canons, or what is equivalent, by express rule or order, intended to bind only the body that was represented by those who made them, having no binding authority beyond it.

In the case of *members* the discipline has included private and public penance in various forms,—has been extended in some instances, to the denial of civil commerce and conversation with others,—has been inflicted for default in civil duties, as for the non-payment of debts, and for the exercise of civil rights, as for retaining servants or other persons in the family who were not Catholic Christians, and for bringing controversies between members concerning temporal rights before an heretical judge. Persons under discipline have been prohibited from entering a church for any purpose, even to hear a sermon or the Scriptures; and the civil authority of the country has been invoked on the part of the Church to assist her by the infliction of temporal punishments. All these have been parts of the discipline authorized by certain of the Churches—and still exists, in part at least, in some of them.

In regard to the *clergy*, the Church has ordained private and public penance—it has suspended bishops from office, retaining their title and dignity—deprived them of their power over part of their flocks, and left it in force over the rest—taken from them their seniority—confined them to the Communion of their own Church—made them incapable of promotion—denied them the public, and permitted them the private exercise of their office—and have degraded them from one order to another. Some councils have inflicted the prison and the scourge. A Canon of the Council of *Epon* punished one of the superior clergy with suspension for a year, if he feasted with a heretic—but one of the inferior clergy was to be beaten for the same offence. The Council of *Agde* ordained that a clerk who was drunken should be suspended from Communion, or be chastised by corporal punishment. In fine, the diversities have been great, the discipline varying, as Bingham says, "according to the different apprehensions and sentiments of men in different ages."

Now the power of this Church to ordain such discipline as she thinks best, is undoubted, within the limits before mentioned. But except as she has ordained it, what is her discipline? To what sources can her bishops or her tribunals resort for the law? Do the Canons of the Church of England bind her in this respect, or the Canons of any other Church? Are her Bishops and tribunals to select and apply from English Canon Law, such punishments and censures as they shall respectfully think best, or the most approved by the Church of England, or by some other Church or Churches, or are they bound by the whole body of Canon law adopted in any and every true branch of the Catholic Church?

These questions must be answered, and the answers given must be such as can be defended and sustained. Justified by the history of our Church, and by the uniform course of her legislation, from the first day of her institution in this country, I do not hesitate to answer them in the negative; and that this is the only rational answer that can be given may be easily made to appear.

NOVA-CÆSARÆA.

The divine word is not an insignificant word; it is set, like its Author, for the falling or rising of many. It is not without its effect in every one to whom it is preached. If we will not suffer it to avail to our salvation, it will avail to our condemnation. "The woad that I speak," says our Lord, "that shall judge him at the last day."—*Bishop Horne.*

Before a man can lay any claim to sincerity, in the full and proper sense of the word, he must be able to show, when God, to whom all things are known, and all hearts are open, shall call upon him, that he has not, through indolence, neglected to search after the truth, nor through passion, prejudice, or interest, refused to receive it.—*Ib.*

The Giver of life is called guilty of death; the only Innocent, a malefactor; the Saviour of soul and body is set aside for a murderer; the Author of liberty is fast in bonds. But surely He that suffers in this manner must have crimes upon Him which Pilate knows not of—the Jews know not of them—and the Devil knows not of them—but Eternal Justice, in His own secret councils, hath laid on Him the iniquity of us all.—*Williams*

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—Living in a retired part of the country, but, nevertheless, feeling a deep interest in the questions which are now before the Episcopal Public. I have read with much attention the comments upon the testimony of the late trial, which have appeared in your paper. Although I was satisfied from the report of the trial itself, and from the evidence which Mrs. Butler gave, that the story was an exaggerated account of an innocent act, the additional statement of Mr. Peck puts that matter now beyond the shadow of a doubt. It is not my intention to criticise this testimony because that has already been done most successfully for the Respondent. But there are one or two points to which I wish to draw attention, because they of necessity, impeach and destroy the credibility of Mrs. Butler's testimony.

The manner in which Mrs. Butler acted on the occasion alluded to by her, was such as, according to her statement, must have attracted the notice of a third person who was on the next seat in the carriage. She says she rose, and "*in a raised tone of voice,*" remarked upon the sanctity of a Bishop's hand, &c.; her voice being raised as she says for the purpose of attracting the attention of her husband who was sitting next to, and on the same seat with Mr. Peck. Every one must see that such remarks coming from a lady, in a raised tone of voice, must have attracted the attention of a third person who was within hearing, and made such an impression as to preclude the possibility of his forgetting it. And yet Mr. Peck says—"She could not have said those words, or any other, with her ordinary voice in which she had been conversing, without my hearing them. And if she had said them in a tone of voice above that she had been using, so as to be heard by Mr. Butler, I must have heard them also, for my hearing is good, and my attention must have been attracted to them as soon as his." Now when the reader bears in mind that a conversation had previously to that time been kept up, in which Mr. Peck had participated, constantly turning around so as to face the Bishop, he must at once perceive that Mr. Peck said truly, when he said that such remarks could not have been made without his hearing them.

Mrs. Butler also says that she afterwards "sprung forward to my (her) husband, and told him I could no longer sit by the Bishop." Now I ask any reader to suppose that he, himself, had been in that carriage and sitting next to Mr. Butler, and then tell me whether such an act as this could by any possibility have escaped his observation, or, if observed, afterwards been forgotten by him as long as he retained his memory. And yet Mr. Peck says, "There was no sudden motion or springing forward of Mrs. Butler to her husband. Any such occurrence as her whispering or springing forward to the front seat *could not have escaped my observation*, and I am confident she did *not leave* her seat beside the Bishop, before we arrived at Dryden."

On another point Mr. Peck's testimony neutralizes that of Mrs. Butler. This is in reference to the charge of improper excitement by wine, of which Mr. P. had as ample an opportunity of judging as Mrs. B. He says he sat near the Bishop and talked with him, and could not have failed to observe any signs of intoxication had there been any; and yet he says he "observed no signs of intoxication or excitement in the Bishop, he was not unusually talkative, nor in very high spirits, nor was his voice indistinct or thick like that of a person who had been drinking."

Now, supposing Mr. Peck, instead of being in Mexico, had been upon the stand as a witness for the Respondent, and testified to these matters as he has stated them in his affidavit, could the Respondent, by any possibility, have been found guilty on the first and second specifications of the Presentment? Would not such a verdict have been too palpably unjust to have received the sanction of even those three Bishops who, before the trial, had been the public assailants of the Respondent on other grounds. Would not this testimony have stayed the hands which, it was known beforehand, were already raised to strike the fatal blow. Would it not have averted that infatuation (I know not by what other name to call it) which led the Bishop of Connecticut to believe that the second charge, though "not conclusively proved to his mind," had been admitted by the Respondent's counsel, and convinced him that the charge was groundless? Would it not have shaken the "positive testimony of Mrs. Butler" as to the truth of the first specification, and, to say the least, have thrown such doubt around it, that justice and mercy would have demanded an acquittal? And will not that venerable Bishop *now* take into consideration this *newly discovered evidence*, and if he find that it does increase his doubts, will he not allow it to have its due weight upon any future action he may be called upon to take in the premises.

This affidavit of Mr. Peck has suggested another reflection to my mind. Why was not the name of Mr. Peck given to the Respondent before the trial, that he might have the benefit of his testimony, if he desired it? Why was he described in the Presentment as a "person driving," and not by name. The first time Mr. Peck's name was heard was on the trial; and what was then done? Did the Respondent seek to keep him out of court, lest his testimony should be found to corroborate that of Mrs. Butler? On the contrary, as soon as his name came out in Mrs. Butler's testimony, at which time "it became first known to the defence," "measures were *immediately* taken to procure his attendance," but it was then discovered that he had left the country. (Bishop Onderdonk's statement, p. 27. note.) Now if the Respondent had not been strong in the consciousness of his own innocence would he have taken measures to procure the attendance of a person who was present when the alleged indignities were said to have been offered, and who, if they had been, could not have failed to notice them.—Does not the fact of his endeavoring to procure the attendance of that person, and get from him in open Court his knowledge of what had transpired on the occasion referred to, prove that the Respondent felt sure of the goodness of his cause?—We ask whether this fact, in connection with Mr. Peck's subsequent statement, does not throw some light upon the extraordinary silence of the Presentment in regard to Mr. Peck's name, and whether it should not have more weight in favor of the Respondent, than the flippant and inconsistent testimony of Mrs. Butler against him.

This statement of Mr. Peck is material also in another point of view, to wit, the subsequent treatment of the Respondent by Mrs. Butler. When Mr. Peck was sent for, the Rev. Mr. Gregory of Syracuse (Mr. P.'s residence,) was applied to for information in regard to him. In his reply, among other things, he says: "Mrs. Cooke (a lady of Syracuse,) saw Mrs. Butler, and heard her speak of the journey and the Bishop. She spoke particularly of the *kindness of the Bishop to her*, and said she could scarcely have made the journey had she not had his support, (she leaning on him in her weakness;) but not one word did she

say to Mrs. Cooke, (an intimate friend) of any impropriety in the Bishop." (See Statement, p. 27,) Mr. Peck says, that "Mr. and Mrs. Butler called at my house, after this ride, and in the presence of myself and wife, Mrs. Butler spoke of it as a pleasant ride, and of the *kindness of the Bishop and that he treated her like a father*." Now here is the distinct and positive testimony of two witnesses to this important fact, to wit, that after the commission of the alleged indignities, Mrs. Butler spoke of her ride with pleasure, and of the kindness of the Bishop in allowing her to lean upon him, saying not a word of any insult being offered or received. Can any one, after this, doubt that she did thus speak of her ride, and is it possible that she could have so spoken, if, *at the time*, she had felt herself aggrieved? On the contrary, is not this additional proof that these foul suspicions of indignities offered have been engendered at a later period, have been poured into her ears by men who have the poison of asps under their tongues, and have been fostered and nurtured by slander and calumny, until mere shadows have grown into monstrous shapes, and frowned upon her like dark realities.

I trust, that as no appeal is allowed to Bishop Onderdonk, by means of which he can get the benefit of this *newly discovered evidence*, these facts will be duly weighed by those who are interested in the issue, and be allowed to exercise their proper influence upon any subsequent action which may be had in the matter.

One of the Laity.

For the Churchman.

THE DUBLIN REVIEW, (OCT. 1838,) AND TRACT 15 OF THE TRACTS FOR THE TIMES.

Mr. Editor,—No doubt you can give reference to a complete answer to the above Review, in its notice of Tract 15. But though an answer has, in all probability, long ago done its work; yet it does not seem out of place, at this late date to call attention to some parts of the Review. Two things obviously strike the reader, in passing through the article. *First*, its author would make the impression, that the writer of the Tracts, and others holding its views, deny that any of the ancient churches acknowledged even a metropolitical power. *Secondly*, he writes as though he had established the main point that yet remains to be proved, viz., that the British churches had always been subject to the See of Rome. Neither of these is the point on which I mean to dwell. But I intend to call attention to the mode of disposing of the very interesting Canon, which the Tract give us out of the decrees of the Council of Ephesus, A. D. 431. The decree was passed in reference to the claim of Antioch over the churches of Cyprus, to consecrate their bishops, &c. It is given at length in the Tract, and varies but in one clause from the original decree, as given in Routh's "Script. Eccles. Opusc Præcipua Quædam." And even then the context clearly shows that there is no misrepresentation When the Tract says, that "the Prelates of the Cyprian churches shall be suffered without let or hindrance to consecrate Bishops by themselves," the original should rather be rendered that no violence or impediment should be offered them, if, according to the Canons of the holy fathers and ancient usage, they should *make elections* ("electiones faciant") of their Bishops by themselves. The Review does not notice this. But as it brings to my mind the support Presbyterians think they find in Jerome's account of choosing Bishops at Alexandria; which we show to be a mere election, holding to the necessity of consecration; it seems if the decree is not well interpreted, the Romanists may claim that it was only the privilege of election that was secured to Cyprus, and may thence argue that the right of consecration remained in Antioch. For this reason it appears that the author of the Tract would have done better to have given a literal version, or at least a note on the place. The context, I say, shows that it was the consecration which was secured to Cyprus, notwithstanding the term "electiones faciant;" for the decree had just before, in the Preamble, stated that it was against ancient usage "that the Bishop of Antioch should ordain" ("ordinationes faciat") in Cyprus; and then followed the decision that Cyprus should not be interfered with in its episcopal election, including, of course, the consecrations, which otherwise were not provided for.

But to consider how the Reviewer handles this decree. He propounds a series of irrelevant questions to the author of the Tracts. And then after all these he says, "But one versed in antiquity could hardly have been ignorant that even such usurpations as the Council of Ephesus condemns, may become so established as to pass into laws, and be sanctioned by Canons." Yet the example he adduces is quite unsatisfactory. He takes the case of Constantinople, and represents that, after by continual usurpation it had acquired jurisdiction over the Metropolitans of Pontus, Thrace, and Asia, it was approved by the General Council of Chalcedon. Now it would not be denied that if these churches chose to place themselves under the Patriarch of Constantinople they could do so. It does not follow, however, that they might not be subjected by force, and that, after such a state of things had existed a long time, it would become established, and approved by Council. There might be a question then, whether in this case there were compulsion at first, if history and the Reviewer's own admission did not exclude it. The fact then is admitted, that Constantinople gained its supremacy at first by force. And at this point he takes up his argument to show that the Council of Chalcedon established the jurisdiction after it had been sanctioned by usage. And here I want nothing more to the purpose than his own words, "When the legates of the Holy See had protested against the subscriptions which they thought had been artfully extorted from the Pontic and Asiatic Bishops during their absence from the synod, and insisted that the very Canon of Nicea, quoted by the Tracts, should here prevail, as securing to these churches their independence, the fathers required that all who had signed the decrees in question, should say whether they had been compelled to subscribe, or had done it of their own free will. In answering to this appeal, several of the Bishops assign as their grounds for subjection to the patriarchal rights of Constantinople, that custom had sanctioned it. Thus Seleucus, Bishop of Amasia, says, 'before me three Bishops were consecrated by this See, and finding this series I followed it. And now I have made it (the subscription) voluntarily, wishing to be under this See.' Peter of Gangræ said, 'before me three were consecrated by the Bishops of the imperial city, and I likewise after them. Therefore I have consented having custom for it.'" (Review, p, 294.) Could any thing have been better adduced to my hand than his own words. From them we see that jurisdiction was acquired by force. But it does *not* appear that the Council gave their approval afterwards *on account of the long continued usage*; but because the Bishops made their subscriptions "voluntarily, wishing to be under" the See of Constantinople. This was no more nor less than what would have been done, had there not been the usage of one day before them. It signified nothing that there was such usage. The present consent was all the Council seemed to be influenced by in their decision. Indeed, this Council would have gone right into the face of the decree of Ephesus, already quoted. Another clause of which I here give in proof of this; viz., "And further, that if any one has so encroached and tyrannized, he must relinquish his claim, that the Canons of the Fathers be not infringed." Now is it not evident that the Council of Chalcedon, with any usage before them in the case they were considering, could have employed the same language against the usurped claim. But, since they did not, it must have been because consent was now given. The Reviewer dwells on ancient usage. What usage may be termed ancient, is not readily decided unless we have some guide to instruct us what length of continuance entitles it to be so esteemed. But the very decree before us provided for all that, "That the rights of every province should be preserved pure and inviolate, which have always belonged to it, according to the usage *which has ever obtained*. ("quæ jam olim servata est.") We must suppose then, that the object of the investigation into the supremacy of Constantinople over the above named churches was to see that no force was exercised in *maintaining* that supremacy. It did not have to do with the first acquisition of it, which all agree was violent; "all inquiry," as the Reviewer says, "into its origin being waived." The Council, if the churches had not consented to the jurisdiction of Constantinople, would not certainly have decreed—Constantinople has already by force obtained this supremacy, and having long held it, is now confirmed in it. Because, if such a decree had been given, the churches would have referred to the older Canon, that "no Bishop shall interfere in another province, which has not from the very first been under himself and his predecessors."

The Reviewer has certainly then brought forward an example that ill suits his purpose. But he must have had a design in using it, which I conceive to be no other than that of making it appear that, at least, it could not be employed on the opposite side. With this object he finally makes use of the very Canon which the Tract so happily introduced.

As neither the Tract, nor the Reviewer, states what Canon it is, and it is one, every word of which is important, permit me to state that it is the Canon VIII. of the Council of Ephesus, A. D. 431. It may be found in Latin, in Routh's "*Scriptorum Ecclesiasticorum Opuscula Praecipua Quædam*," "*Oxonii, E. Typographeo Academico. M. DCCC. XL.*" *Tom. II. p.* 10—12.

Parsonage of St. Stephen's Church, Millidgeville, Ga. } W. J.

For the Churchman.

Mr. Editor,—The Banner of the Cross, of August 28th, has cruelly mortified many of its friends by admitting, and fully endorsing, a communication signed *Herbert*, who "observes with surprise and regret, that the New York Trial is to be re-argued *de novo* in the public prints."

The Banner says it has "studiously avoided the introduction of any discussion of this case into its columns." What a pity it had not studiously persevered in its armed neutrality. "We have recently thought it might become proper to state the reasons which induced us to pursue this course." And, O, what reasons! "reasons plenty as black-berries" with the party who are for securing the yoke of the oppressor on the neck of the oppressed *because it is there*, and cannot be taken off without producing some new evil; as if any great wrong was ever righted, and no evil suffered by the remedial process. Such is not the tenure of wrong-doing in our world.

"For the present, the communication we insert below will serve our purpose." What purpose? To show why the Banner had avoided to discuss the case! And is taking up arms against the defenders of the Bishop, studiously avoiding the discussion? But, says the Banner, "it is from a valued correspondent, who expresses opinions which coincide with our own, which we formed on the conclusion of the Trial, and which have remained unchanged." They may *remain* unchanged; but should they so remain, their permanences may not hereafter tell well for either the head or the heart, or the Christian principles of the Banner's respected editor.

Herbert regrets the re-arguing *de novo*. But why, if not well and truthfully argued before? And is the Banner, or its valued correspondent, prepared to endorse all the arguments, so called, of Mr. Hiram Ketchum? Or even suppose well and fairly argued before, on testimony since proved to be invalid—to use no harder term—should an innocent man continue down-trodden under the heel of oppression in such armor?

"I *regret* it," says Herbert, "because such details can never be spread before the world without injury to public morals." And we fully sympathize in this subject of regret with the valued correspondent of the Banner. But on whom falls the weight of this just reproof of injuring public morals? By whom, and for what valuable consideration, were the demoralizing details spread before the world? They are already before the world, and the privilege of keeping them spread and spreading before the world was long since secured to men who will not fail to avail themselves of their paid-for privilege whensoever it will bring cash into their coffers; and they can have no fears that such *whens* will not frequently recur.

"I am surprised at," says H., "because I do not suppose that any argument can now change the conclusions to which every mind in the community has come upon this unhappy subject." To be surprised at what one does not suppose is no doubt a little surprising. But is he not a little behind the time in his negative supposition? Names, which would more surprise the Banner and its valued correspondent, could be given by dozens of men who have already changed their conclusions, and those little dozens will become thousands, when, in due time, certain available facts are spread out before minds not at all afraid of the heavens falling, though truth and justice prevail.

"*Names* and *principles* are involved which are dear to every sound Churchman." And these names and principles H. says, "seem to be placed in a false position." As to *names* alluded to, they are in the very position in which they were unhappily placed by their owners; and one object, and a great one, of the re-arguing the Trial plainly is, to rescue them from their false position by showing that they were beguiled into it.

The false position of *principles* is not so easily to be disposed of. I am not quite certain that I understand Herbert; but as Milton has said something about duties in a false position, he may help us to come at the meaning of a principle in a false position. Milton says, "There is a certain hierarchy of upper and lower duties, for want of studying which, in right order, all the world is in confusion."

Is this something like what is meant by principles in a false position? If so, then, and if the Church is in its present confusion, for want of having studied its principles in right order, what is to be done? How are we to get out of the confusion, and to restore the Church to order and peace, but by doing our "first works," and studying in right order the principles of the Church? re-arguing *de novo*, with the Banner's leave, "The New York Trial." Philo Banner.

For the Churchman

Mr. Editor,—I understand that something has been said of late in the Protestant Churchman, of the duty of our diocese to humble itself, in view of its present suffering condition, under the mighty hand of God, in penitence, prayer, and fasting. It is refreshing to see at last, in that quarter, some yielding to the christian consideration of our troubles. It contrasts well with the preface, scouting at the idea of penitence and prayer, which was once heard on the floor of our Convention, and abetted in the Protestant Churchman. It is some amends, too, for what, if my memory serves me, had previously been the entire indifference of that paper to the pious resolution respecting prayer for the diocese, passed, on motion of Professor McVickar, by the Convention of 1845.

I trust that the solemn duty to which the Protestant Churchman has thus referred has not been overlooked in the diocese. The prayers which you, Mr. Editor, published in your columns, and efforts made therein, from time to time, to keep attention fixed upon the resolution, we may hope have been blessed to valuable spiritual ends; and I know there are good men among us (God grant there may be many!) who who will not forget the special commendation of the Diocese and Church to God's grace and mercy, in their wonted observance of the Friday-fasts which will occur previously to and during the General Convention, and especially the approaching solemn Ember season. V. A.

For the Churchman.

Mr. Editor,—Are you acquainted with the fact that the Rev. Clement M. Butler, in a ministry of only eleven years duration, has been officially employed in no less than *eight* different parishes, and been canonically connected with *four* dioceses, only two of which are contiguous with each other?

I should not invite your attention to this gentleman's wandering propensity did it not, with some things connected with it, throw light upon the action of certain members of the House of Bishops, with respect to Bishop Onderdonk.

Were I to follow Mr. Butler throughout his ecclesiastical wanderings, I could show how industriously he manufactured impressions against Bishop O., in all the places of his sojourn, by representations which his wife, notwithstanding her very evident desire to sustain him, was constrained to deny under oath. I could show how he, by his statement of what he called a fact, but which was as near a falsehood as any mis-statement well could be, began in Western New York the circulation of tales which found ready propagators even as far South as South Carolina and Georgia, and which with the amplifications and attendants that stories always obtain in extensive travels, afforded to prejudice and malice opportunities they were but too prompt to use, and so became the original cause of the sufferings of the diocese of New York and its Bishop. But supposing this very unenviable instrumentality of the Rev. gentleman to be now well understood, I will confine myself to only a few of the less generally recognized effects of his agency.

Leaving Western New York in 1840, after about three years experience in telling his offensive story, he made a visit to Virginia. There he met with Bishop Meade, a prelate whose theological views are very remarkably opposed to those of Bishop Onderdonk, and who is distinguished for his very remarkable opposition to the men who differ from him. To him, thus qualified to be a ready listener, Mr. Butler makes his statement. Why should he not believe it? The person who imparts the disgusting information, is a clergyman of his own pure evangelical sentiments, and the husband of the lady who is alleged to have been insulted; and, moreover, the individual who is charged with the insult is an advocate of a system of theology which, as he (Bishop M.) thinks, directly promotes formality, and which, therefore, may well be sustained by a very bad man. The gross statement was therefore greedily received, and upon it was based all the opinions formed by Bishop M. of Bishop Onderdonk's conduct, and in it was found his justication for the way in which he afterwards got up the Presentment, and prosecuted the Trial of his brother.

As but for Bishop Meade, as far as we can discern, Bishop Onderdonk would not have been presented, and as but for Mr. Butler's statement Bishop M. would not have deemed himself justified in his proceedings, we can safely charge upon Mr. B.'s unfounded and now contradicted story, the Trial and its disastrous consequences.

After the calumny had wrought its effect in Virginia, Mr. Butler removed to Baltimore, and became assistant minister to the Rev. Dr. Johns, then Rector of Christ Church in that city, and at the time of the Trial, one of the members of the Court as Assistant Bishop of Virginia. The intimate relation toward this gentleman sustained by Mr. B., and the similarity of their views and prejudices led him, of course, to make the same marvelous revelations to him which he had previously made to so many others. As in the case of Bishop Meade, the effect was certain and abiding. The impression communicated was just such as the recipient wished to retain. The two or three years that intervened before the Trial, served only to deepen that impression, as they allowed time for listening to other statements of no better origin, which served first to confirm the statement of Mr. Butler, and then were confirmed by it. Thus fortified in his *conviction*, Bishop John's sat on the Trial as a judge.

We hold Mr. Butler accountable for the state of mind which made that Bishop incompetent to render a righteous decision.

While Mr. B. resided at Baltimore, he was very intimate with the then Rector of St. Peter's Church, in that city, but at the time of the Trial a member of the Court as Bishop of Rhode Island. To him, doubtless, in his fondness for telling his polluted tale, he communicated his imaginary grievance; and thus got up in another mind a train of prejudices which, with the best intentions on the part of the person, it was difficult for even truth to combat. Hence the vote and opinion of Bishop Henshaw.

The next move of Mr. Butler is to the North. He becomes the Rector of Grace Church, Boston, and the confidential friend of the Bishop of Massachusetts. His disposition to circulate his story is not diminished; and what more natural than that, when speaking of the hollowness of the piety of High Churchmen, the confidant should repeat his very familiar narrative? Of course disbelief of Mr. B., or waiting for proof of his story, with such a person as Bishop Eastburn, was utterly out of the question. To his mind the thing was already proved; and when he sat on the Trial, it was not to judge whether Mr. Butler's statement was wrong, but to see how well it could be sustained, and to view all the other cases adduced with an inclination to believe them resulting from his settled convictions respecting that of the marvelous and imaginative Mrs. B.

By such facts does it become apparent that the wanderings of Mr. Butler, though otherwise perhaps of small moment, are an important part of the history of the Church, because closely connected with an instance of injustice as flagrant as any known to her annals. But for the story which his wife contradicts, there never would have been a Presentment; and but for that story, continually repeated in his wanderings, there would have been at least three Bishops less sitting as judges on the Trial with their minds previously poisoned. Add these three to the Bishops of Illinois, Ohio, and Vermont, who not long previous to the Trial had so palpably manifested their strong opposition to Bishop Onderdonk on other than moral grounds, and how many impartial judges have you voting against the accused? Just *five!* And against the judgment of some of these, also, I might have something to offer; especially against that of him, who, in his "Opinion," is in favor of suspension, "*Because the punishment of degradation is reserved for crime; and immorality, not crime, is here alleged and proved;*" and yet in the final scrutiny, on passing the sentence, can add, "*Under the conviction that the effect of conviction must be forever to destroy the usefulness of the Respondent, I accede to the vote of those who are in favor of deposition.*" Unus.

Mr. Editor,—One of our religious newspapers a few weeks since contained an article on the words of St. Paul in Romans ix. 3. "For I could wish that myself were accursed from my brethren, my kinsmen according to the flesh."

The author of the article brought forward several explanations of the passage as maintained by different commentators and yet I confess that to me they appeored forced and unsatisfactory. Permit me, therefore, to offer yet another, which I do not recollect ever to have met with, but which I think recommends itself to our consideration as not only affording a more natural exposition of the passage, but following also a more literal version of the Greek than that in general use.

In the first and second verses of the chapter the Apostle earnestly asserts, that he sorrows deeply and is sorely pained at heart, and in verse third states the cause of his penitent grief. The now zealous minister of that Jesus whose followers he had so mercilessly pursued, in looking back upon his former errors, mourns deeply over his former bitter and implacable hostility to the believers in the name of Christ, and distinctly declares this, as I understand the original, when he says, Λυπη μοι εστι μεγαλη και αδιαλειπτος οδυνη τη καρδια μου.

Ηυχομην γαρ αυτος εγω αναθεμα ειναι απο του Χριστου υπερ των αδελφων μου, &c., &c.

I have great heaviness and continual sorrow in my heart, *For I did once* wish that myself were accursed from Christ, for my brethren, &c." Which last clause may be paraphrased thus: "For previous to my conversion *I was wont* (imperf. Ηυχομην) to wish that myself were accursed from Christ, whom I considered an impostor in my zeal for the Law and the Covenant for the sake of my brethren, my kinsmen according to the flesh, whom it grieved me to see led away by an impious blasphemer."

This appears to me the true construction of the passage, and I find that Montanus in his Latin version, gives Optabam, as the translation of Ηυχομην. The term too, shows the cause of his grief to be in the past, and at the same time proves it to have been the result of a long course of education.

If, Mr. Editor, you can inform me of any objections that lie against this view of the subject, you will oblige, deeply, your constant reader. M. G. T.

For the Churchman.

Mr. Editor,—Why does not the amiable, and justice-loving editor of the Protestant Churchman publish the statement and affidavit of Mr. Lewis L. Peck, "*the driver*." Is it that there is "more truth than poetry" in them? Or does he think it better that his Bishop should continue to suffer under an abominably false charge than that Mr. and Mrs. Clement M. Butler should be exposed? Quæsitor.

THE CHURCHMAN.

NEW-YORK, SATURDAY, SEPT. 11, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

The attempt to convict Bishop Onderdonk, or to hold him convicted of guilt, by imputing to him an admission which he never made, and which is in flat contradiction not only to his original plea of *Not Guilty* on the Trial, but to his most solemn renewal and unfaltering adherence to the same plea ever since the Trial was ended, a plea extending, as he distinctly says, as well to the *acts* as to the *motives* alleged, is cruelty of the most deadly kind. Such an imputation, however, has been made on two grounds; the first of which assumes the admission to be in the testimony, and the second in the document which "the Respondent used," so runs the Record of the Court, "in * * *palliation of the sentence* to be passed."

We have proved, on a former occasion, *by the Presenters' own witnesses*, that no such admission is found in the testimony. We shall not again pursue this branch of the argument, but merely append the following extract from Bishop Onderdonk's Statement, which, like all the rest of the Statement, bears the unmistakeable impress of truth—

"Much stress is laid in the argument of the counsel for the prosecution upon a supposed admission by me of the facts therein charged. This, it will be perceived, rests on the testimony of witnesses who stated their want of precise recollection of circumstances occurring so long ago, and rather on their *inferences* than on a recollection of *words*. On this subject I submit, *as the true one*, the following statement:

There was between Mr. Beare and myself, while he was a candidate for orders, a stronger and more affectionate attachment than usually exists between Bishops and their candidates. His visits to me were frequent. He is the son of an old and valued friend of mine long since deceased. His widowed mother made me repeated visits to thank me for my interest in her son, and to commend him to my continued care, always adding assurances of his filial love and confidence towards me. His settlement at Little Neck was the result of arrangements made by me; and I gave him letters which secured him the friendship and confidence of the neigboring clergy. When I was called on, as stated in the evidence, by four Reverend brethren, and informed that the feelings of Mr. and Mrs. Beare had been wounded by me, my conscience acquitted me of all just cause for censure, and I was hurt at the allegation. Dr. Muhlenberg's account of the particulars, as derived from Mr. Beare, was a very confused and indistinct one. It rather hinted at than described them. It conveyed to my mind, however, enough to satisfy me that there had been great exaggeration on the part of Mrs. Beare, or great misapprehension on his. I adverted to the unfavorable position of one thus accused, inasmuch as the very nature of the allegation precluded direct counter-testimony, other than the assevaration of one interested party against that of another. I expressed, however, my desire to see Mr. Beare, and my confidence that I could satisfy him that there must be misapprehension. This interview then closed with the understanding that Mr. Beare was to call on me the next day. The account, confused and indistinct as I have said, given by Dr. Muhlenberg, of the alleged particulars, was all I ever had of them until I saw them detailed in the presentment. Had they been laid before me at this interview in the form given to them in that instrument, truth would have required my denial to be yet more positive.

On the following day, Mr. Beare called, accompanied by Drs. Milnor, Muhlenberg, and Higbee. He was evidently in much distress on account of the statements which he had heard respecting me. It has often been laid to my charge, by both friends and foes, that I am too confiding, and too apt to be swayed by the professions, sensibilities, and feelings of others. I will not now stop to say whether, notwithstanding the dear-bought experience which this has cost me, I would prefer to it a cold, suspicious, and repulsive temperament. Whether it was a weakness or not, I frankly confess I was *moved* by seeing Mr. Beare thus grieved at the idea of having been ill treated by myself. I saw a young man whom I loved with paternal affection, in tears because of supposed injuries inflicted by me. My own tears were drawn forth in sympathy. I gave vent to the honest impulses of my heart in expressions of deep regret that I should have been the occasion of distress to him and his wife; but disavowed all intention to be so, and any conduct which could be justly so regarded. In reference, I supposed to my denial, on the preceding day, of what I understood to be his wife's allegations, he asked me whether I meant to impeach her veracity. Dr. Muhlenberg had said the day before, that Mrs. Beare had given her statement to her husband while under great excitement and agitation. With this in my mind, I replied in substance, that I did not mean to impeach her veracity, for that, under peculiar states of mind, imagination may often go beyond reality, memory prove treacherous, and erroneous impressions be conveyed, or erroneous statements given, without any purpose of deception. I have no hesitation in avowing that a prominent feeling in my mind was a desire to soothe my young friend, and avoid whatever might tend to mar his happiness, and therefore to put the most favorable construction on what I knew to be his wife's erroneous statements. In reference to this, I added that it would be little consolation to me to relieve my own distress by adding to that of others. I do not remember that his question was repeated. If it was, I answered it in the same way. I was moved, by seeing his distress, to a repetition of my regret at having been, however unconsciously and unjustly, a source of pain to himself and his wife. I hesitated not to ask to be forgiven for it, and assured him that the most scrupulous regard to their feelings, and to endeavor to promote their happiness, should hereafter show the sincerity with which I now addressed him. These sentiments, perhaps repeated by me, I desired him to communicate to his wife. He said he was satisfied, and hoped that she would be. The visiters soon took leave, all shaking hands with me. Rejoicing in the appearance of my young friend's having his mind relieved, and his wonted feelings of friendship for me restored, I pressed his arm with my hand as he left the door of the room. He took the hand in his, and returned the pressure in a manner which my heart did not fail to appreciate.

Whatever weakness the above detail may seem to indicate on my part, and however the issue may show me to have been *too confiding*, what I have said is *true*. Let it go for what of right it should, in the momentous question now at issue."

To infer an admission from the document which was read by the Bishop, for mitigation of the sentence, is still more extraordinary. We have read that document with the greatest attention, and are confident that any such construction must proceed from an entire misapprehension of its design and character; and that so far from containing an admission of guilt, it is, from beginning to end, a covert expansion of the original plea of *Not Guilty*, and a covert reproof of the Court for its whole proceedings in the premises.

The Canon provides that *after* the verdict (if it be *Guilty*) and *before* the sentence, "the accused shall have the opportunity of being heard, if he have aught to say in excuse or palliation." On the second day of January, 1845, at an afternoon session, which began at 3 o'clock, Bishop Onderdonk was adjudged *Guilty*. and from the temper that had prevailed in the Court there was reason to fear that the sentence, which was to be determined the next morning, would be the extremest which the Canon allowed, even the awful sentence of degradation from the Christian Ministry. Plunged in agony and with the prospect of ruin, utter and irremediable ruin to himself and his family, impending over his head, Bishop Onderdonk did not for a moment lose his self-possession. But what was to be done? To brave the Court, and to pour upon its verdict the open scorn and indignation which it might have been felt to deserve, would have been madness. To crouch before it with a servile deprecation of the anticipated sentence, would have been pusillanimity. Both these courses would have been the impulse of passion; but Bishop Onderdonk, even at a moment which appealed most powerfully to the passions, followed the cooler dictates of reason, conforming himself, with a union of Christian humility and collected courage, to the necessities of the position into which God had suffered him to be brought. He appeared before the Court in the attitude neither of a bold denouncer of its wrongs nor of a cringing suppliant for its mercy; but availing himself of the opportunity allowed by the Canon, he sought to arrest the career of the majority by bowing to the decision of the Court with the meekness of the Christian, and at the same time pointing out its transgressions and his wrongs with the dignity of the man. The verdict had been pronounced, and therefore he says it did not *then* become him to question its truth nor "to enter into a consideration of the evidences on which it was founded," or "of the influences which had combined to produce it." This would not have been consistent, as he says, with the canonical privilege of which he then availed himself, and therefore on these topics, he says, "I am *at present* silent." Moreover, the verdict of the Court was assumed to be founded on *acts* not one of which was a crime cognizable in human courts; some of which certainly were not adequate to the proof of guilt, and the rest of which might so easily be *exaggerations* of acts in themselves innocent as to make it *dangerous* to erect upon them a construction of guilt. To enter into a discrimination of these acts would have been as unsuited to the time and the privilege allowed by the Canon, as to enter into an examination of the testimony on which the Court had given them credence. One thing only could be done with any chance of recalling the majority of the Court to reason, or of mollifying its temper; and that was to affirm before God and the Court, *purity of intention*, and to remind the Court, by a firm though necessarily, under the circumstances, a covert remonstrance and warning, that in making such acts matters of judicial investigation, and in building upon them a verdict of condemnation, they had transcended all human precedents and encroached on the prerogative of the Almighty. Such considerations could then only be offered, according to the terms of the Canon, in "excuse or palliation," though in truth they were much more, being a justification. These, and such other considerations as he honestly and appropriately might, Bishop Onderdonk offered, with a view to move the Court to a mitigation of its sentence, reminding the Court even then that in doing so he was influenced no less by a regard to its character than his own happiness. We append the document entire and challenge any man to point out a sentence in it which contains an admission of guilt, or to show that as a whole it is not such a solemn protestation and declaration of innocence as was suited to the circumstances under which it was made—*

We cannot imagine a stronger proof, nor a keener satire, of the anomalous proceedings of this Court than that its verdict of *Guilty*, on a charge of Immorality and Impurity, should have been followed by a plea, the honesty of which no man has ever disputed, in arrest of sentence, of purity of intention on the part of the Respondent. We are aware that it has been a moot point among metaphysicians and schoolmen whether the motives of a man can be inferred from his actions, but we had supposed that for practical purposes the question had been forever set at rest. Most certainly the administration of justice, at least in England and this country, proceeds on the affirmative of the question; the intention, in most criminal cases, being the very hinge on which turns the determination of guilt or innocence. In such cases a verdict of Guilty by a jury—the plea of Not Guilty having been entered and adhered to by the accused—is founded on acts,—the acts themselves being proved by testimony,—from which acts guilt is inferred, not by the *mere opinion* of the judge or juror, but necessarily and to the entire satisfaction of all men. Was such a thing ever heard of in an English or American criminal court as a mau convicted of crime entering a plea of good intention, and the Court's replying that of the absence of impure or malicious intention, God only could judge, that it was not the Court's prerogative to judge the heart, though in *the Court's opinion* the acts were of an immoral nature? The court or jury that should render such a decision would stultify itself by making it manifest to the world that they had transcended those limits within which it *is* given to man to judge the heart, and that they had ignorantly or rashly entered into a region in which the judicial cognizance of the heart is *not* given to man but belongs to God alone. In English and American courts it is always assumed that there are such limits, and the truth and security of a verdict of Guilty consist in the fact that these limits have not been transgressed. Imagine a man convicted of murder, adultery, theft, or other like crimes of which a human court can take cognizance, pleading innocence of intention, in arrest of punishment, and the judge declaring that it was the prerogative of God alone to know the heart, but that he, the judge, *thought* the act to be of an *immoral nature!* The thing is impossible, because in secular courts no man can be convicted of guilt except for acts from which the inference of guilt is *authorized by* God, and approved by the universal consent of mankind. We are not aware that an Ecclesiastical Court pretends to the gift of immediate inspiration, or that it has any other means of arriving at a knowledge of the heart than such as are possessed by secular courts; and we therefore cannot but think that if the Court listened to the plea of Bishop Onderdonk, and gave him credit for any degree of sincerity in its avowal, it was bound at least, and as the nearest approach to consistency, its verdict being decided, to reduce his punishment to the lowest form of admonition allowed by the Canon. But how in fact did the Court regard the plea? Let Bishop Henshaw answer, who says, "Of the absence of adulterous lust and *impure intentions*, which he avows, God only can judge. It is not our prerogative to judge the heart. I can only judge of the acts themselves, as proved by testimony. These acts are, in my judgment, immoral in their very nature;" and who shortly after proceeds to declare, "I believe it to be required by the purity of the Church, and true mercy to the Respondent, that he be deposed"! How the words may strike others we know not; but they make us sick at heart and cover us with shame and confusion of face. Of this kind of mercy Bishop Freeman, it must be owned, is a little less covetous, who says, "In consequence of the solemn affirmation of the Respondent of his innocence of all evil and impure intentions," &c. &c., "I am brought to the conclusion that it would be the *severity* of justice and of the discipline of the Church, to inflict the highest censure authorized by the Canon;" and accordingly Bishop Freeman proceeds to vote for *suspension*. Neither denies the sincerity of the Respondent's declaration, and yet both seal against him a verdict of *Guilty*—the one with the sentence of suspension, the other of deposition. How the other members of the Court who rendered the same verdict, viewed the declaration, we cannot say; if they disbelieved it, they must have regarded the Respondent as the vilest monster of hypocrisy and villainy; if they believed it, it was certainly on no principle of justice to him that they reconciled their belief with the severe sentence which they pronounced.

We are thus brought to the proceedings of the Court touching the sentence, in the whole of which we find additional cause for humiliation.

In the first place, on the supposition that the offences charged were proved, we cannot agree with the majority of the Court in the opinion that the proper penalty was deposition. We know that on this point we shall have abundance of declaimers against us, but declamation cannot alter the nature of things or subvert established principles. No principle is better established than that punishment ought to be graduated to crime. Deposition is the severest punishment, and ought to be reserved for the worst offences. To award the same penalty to sensual tacts and to adultery is in effect to put both on a level, and thus to diminish the abhorrence which is due to the latter. To put the same brand of infamy on improper excitement by wine as on drunkenness, is in effect a movement towards bringing the latter into good repute.

We know the ready answer to be, that the Bishop is to be viewed in his relations to his Diocese—that the measure of punishment is to be regulated by the consideration not merely of justice to the former, but also of utility to the latter. We need not deny this principle, because we are yet to be convinced that the two are necessarily in collision, or that the latter, *in a Christian sense*, is not a consequence of the former. We fear that it is more pride than humility, more the spirit of the world than the Spirit of God, which moves a diocese to demand severance from a bishop who has been guilty of offences which in their own nature deserve only suspension or admonition. We are yet to learn that the real prosperity of a Diocese may not be promoted, and only its seeming prosperity, which is in truth no more than a pampered and bloated worldliness, be arrested by its being united with its head in the bonds of humiliation and contrition. But if in this we are wrong, and if the two cannot be reconciled, in God's name let the good of the Diocese be consulted in some other way (and there are precedents for several other ways) than by the immolation of its Bishop. For what less than immolation is it to *depose from the Christian ministry* a bishop, who is guilty of no offences which are worthy of deposition, for the good of his Diocese? But to *depose* a bishop *from the Christian ministry* for this reason, and to pronounce him *innocent at the very moment of his deposition*, is worse than immolation; it is mere butchery, and must bring down the curse of God on the Church which tolerates it. This was *not* done in the case of Bishop Onderdonk, but how imminent was the peril of incurring such guilt may be seen from the sentence of Bishop Henshaw, who says, "I am willing to give full credit to the professions of the Respondent as to his *present* freedom from the like habits, and of his sincere repentance and reformation of all his past sins;" and then concludes, as we have said before, with the declaration that it is "required by the purity of the Church and true mercy to the Respondent that he be deposed." But there is a still blacker spot in this Trial, and that is the conduct of Bishop Smith; who has put on record his opinion in favor of suspension, "because the punishment of degradation is reserved for crime, and immorality, not crime, is here alleged and proved," and who yet, with this opinion, traced in black and white by his own hand, staring him in the face, has twice recorded his vote for deposition.

Do we then charge the majority of this Court with *intentional* injustice? We do no such thing. We are not endeavoring to injure their reputation, but to benefit the Church by exposing the fallacy (as we deem it) ot the principle on which they have acted. We believe they were honest in an adherence to the principle which they adopted, but we believe the principle itself to be shockingly wrong; they determined the punishment with an honest regard, we doubt not, to the supposed welfare of the Diocese, while they ought, in our judgment, to have measured it on the principle of justice to the Respondent. If any exception is to be made to this remark, it must be in regard to Bishop Smith, who intelligently appreciates and avows the one principle, and then as distinctly and in terms commits himself to the other; as if he had disburthened his conscience of justice by simply transferring it to paper. But even this we can regard, and do regard, rather as a momentary and constitutional vacillation, than as an act of conscious injustice.

Indeed, not the least of the many painful things in this Trial is the mutability of the Court in the determination of the sentence. The sentence was not fixed until after three several scrutinies or ballotings, from which it appears that five of the Bishops voted on every scrutiny for degradation, and two for suspension; and whatever we may think of the wisdom of the determination, we give them credit for their firmness in adhering to it. The rest exhibit very remarkable mutations. One, as we have seen, voted first for suspension, and then for deposition. Two others voted first for deposition, then for suspension, and then again for deposition. For these changes surely there can be no apology. One other voted twice for deposition, and at last for suspension; while the six Bishops who upheld the innocence of the Respondent, from a generous desire to save him from a worse sentence, voted at first for admonition; and afterwards in a body, for suspension to ward off deposition. It is to us frightful to see a matter of life and death thus staked, as it were, on the turn of a die; to see these unmeaning, capricious, and cruel changes (as some of them were) in a matter which, if any, ought to be determined by the sober and unbending dictates of justice and reason. A table at the end of the Trial exhibits these mutations at a glance, and reminds one of nothing so much as the *solistimum tripudium* of which Cicero speaks in his Divination, when the sacred chickens were brought from their pen and determined the issue of an event by the crumbs which, while greedily eating, they let fall upon the ground.

In the same freedom of expression in which we have claimed the right to speak of the majority of the Court—a right by the way which is but a poor consolation to those who feel that they have been wronged in some of the dearest and most sacred relations of men, of Christians, and of Churchmen—we now turn to the minority. Much as we admire their noble bearing as to the verdict, we cannot approve their course as to the sentence. On this point we have nothing to guide us but common sense, which, as most persons have found to their cost, is apt to carry a man beyond his depth, and is often most mistaken, when most confident. We have no precedents to guide us to a reliable opinion; we neither know nor have at hand the means to ascertain what the usage is in analogous cases in civil Courts. But, as at present informed, we cannot discern any principle of justice or reason, on which a judge can award punishment to a man whom he has solemnly acquitted of guilt. Bishop Smith changed his vote from suspension to deposition, and all the Bishops who rendered a verdict of acquittal changed their votes on the sentence from admonition to suspension; the acts are wide asunder as the poles in their motive, but are the same in their matter. The act then which is (as we suppose) essentially wrong in Bishop Smith,

* The document has proved too long for insertion, but may be found pp. 260—61 of the Report of the Trial.

must be at least materially wrong in the others; and a good motive cannot justify an act which, as to the matter of it, is wrong. We do not deny that the Canon allowed, it is enough for us that it did not oblige, the six bishops to this anomaly, as we consider it. Having rendered their verdict of acquittal, it seems to us that the minority, on grounds of reason and equity, should have left the Court, and thrown on the majority the whole responsibility of the sentence. Deposition in all probability would have been the result, but truth and reason are inflexible, and we cannot justify a departure from them, even to save an innocent man from death. Men have no right to act with a *mere* view to consequences and expediency in matters in which (as we suppose to be the case in the present instance) they have the higher guidance of equity and truth; and that for the very obvious reason that when they leave these eternal principles they can never be sure that the present good which they attain may not intercept a greater good of which they wot not, and that the escape of a present evil may not involve them in others greater and more distant. None will more readily acknowledge this principle than the six Bishops, in the tenor of whose lives it has been beautifully exemplified; and we presume, therefore, they must have had some reason not apparent to us for the course which they pursued. To us, however, it seems that the majority of the Court should have been able, as they were doubtless willing, to proclaim by their sentence, "His blood be upon us and on our children!" The deposition of Bishop Onderdonk might, for aught that any man can show to the contrary, have brought to a crisis, and to a victory for truth, a struggle which may long waste the Church, and end by the subjection of truth and freedom (for a while) under the feet of hypocrisy and tyranny.

The result of the third scrutiny was the sentence of indefinite *suspension*; a sentence which may be said to be, *under our constitution and canons*, if the word *demonstration* were ever allowable in matters of moral reasoning, *demonstrably* illegal and void, 1. from its own nature, and 2. from its being imposed under an *ex post facto* law; a sentence which has been and will continue to be submissively borne until the Supreme Legislature of the Church has the opportunity to declare it null and void, or, in some other way to put an end to its operation; and which in the event of the failure of such action on the part of said Legislature, the Diocese of New York, without violation of good faith towards the General Convention, and the Bishop of New York without a semblance of contumacy, *may* unite in rendering the same nullity *in fact* which it most evidently is *in law* and *right*. The General Convention, there being no Court of Appeal, seems to be the proper body to rectify wrongs which have grown up under its canons, and to adjust differences respecting their meaning and interpretation; but should it fail to do so in the present instance, the course of the Bishop of this Diocese and of the Diocese is, in our judgment, plain; and the only question will be, whether they will have the courage to enter upon it and pursue it unto the end.

This remark presents a fit occasion to say, that for this and all else that we have written on the subject of the Trial we—the editor of the Churchman—are solely and exclusively responsible. No man living knew any thing of our intention to review the Trial before we entered on the work. Bishop Onderdonk, in particular, not only knew nothing of our purpose, but he never intimated a wish, nor, so far as we know, entertained an expectation, that we would write or publish one word on the subject. He has never seen or heard one syllable that we have written before it appeared in print. He has never been consulted by us, directly or indirectly, as to a single aspect of the subject or the mode of treating it; and indeed, from the time that we began the present series we have scarcely had five minutes conversation with him, and that of the most general nature. We wish this declaration to be understood in the fullest extent of the spirit as well as the letter, and as absolving him from all kind and degree of responsibility for every thing that we have published on the subject; and not only for what has appeared editorially but for every thing that has appeared in our columns except the excellent communications which are subscribed by his initials. Had it been any other subject we might have been glad to avail ourselves of the suggestions and advice of his devout and vigorous mind: on this subject we have studiously avoided all conference with him, in order that we might be able to assume and preserve, and in due time publicly to assert, as we hereby do assert, our own sole and exclusive responsibility, in thought, word and deed, for the course which we have chosen to pursue.

If therefore the enemies of Bishop Onderdonk make the course of this journal—for which he, from the time of his suspension, has neither held himself nor been held by us a whit more responsible than any other of its readers—an excuse for aggravating or continuing the wrongs under which he suffers, they will only give a new proof of that oblique regard for truth and righteousness, law and order, and frank and manly bearing, which has, in our opinion, marked the whole of their proceedings, from their inception to the present time. It is for them to choose their own course; to us, personally, it matters not what their choice may be; but of this they may be assured, that any measures on their part which are upheld by such flimsy pretexts as this, will only add new fuel to the flame which has been already kindled, and which will continue to burn more and more brightly in honor of the man whose character they have vilified, and on whose rights they have trampled.

We have now concluded a task the most painful, in some of its aspects, that we ever undertook, and which nothing could have induced us to undertake but an irrepressible conviction that a grievous wrong had been done to an innocent man, and a despair of the wrong being laid bare by those whose studies and pursuits and relations in life have qualified them to do it with greater ability and effect.* We have gone through it at a greater expense of personal convenience and comfort than can ever be known, and to the neglect of other duties not only more congenial to our tase but more important to us in their bearing on our personal welfare and happiness. But these are things not to be named; and we now commit all that we have written to ALMIGHTY GOD, in the humble hope that He will pardon its faults of thought and language, for His Son's sake, and make it subservient, in some small degree, to those ends of truth and justice to which we have, at least, endeavored to direct it; in the unshaken trust that however He may suffer His righteous servants to be tried, He "will not let the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down;" and in the fervent prayer that, by the powerful energy of His HOLY SPIRIT, He may dispose the hearts of His servants, the Bishops and Rulers of this Church, *to be to the flock of* CHRIST *shepherds and not wolves, to feed them and devour them not, to hold up the weak, to heal the sick, to bind up the broken, to bring again the outcasts and to seek the lost.*

* The very able review of the Trial by a correspondent was not received by us until after some progress had been made in our own.

For the Churchman.

The Bishop of New Jersey has in no way authorized the communication of "B" to the Churchman of this date; cannot consent to be drawn into the discussion of the question which at present occupies the columns of that paper, farther than shall be expressly warranted by the printed record of his acts and opinions, in the premises; and will not be held accountable for any thing, in that connection, which has not the explicit sanction of his name.

Riverside, September 4, 1847.

The very gratifying communication of "Lambda," in the Banner of the Cross of last week, preceded by some remarks of our own, was given out for insertion in the present number, but is unavoidably deferred to our next.

Some weeks since we inserted a communication in defence of Kemper College. The last sheet of the manuscript, including the names appended to it, was overlooked by the compositor and omitted. When the revise sheet was sent to the editor the mistake was corrected; but before the printer reached the office, the pressman had taken the form and put it to press. The press was immediately stopped and the correction made; though not until after a quire or more of the uncorrected copy had been worked off.

This circumstance, which was unknown to the editor until after the day of the publication, has been already hinted at in explanation of the thirty lines of typographical repetition in the same number complained of by "Libra," and is now given in full for the satisfaction of the Episcopal Recorder.

Correct copies of the edition of that week may be obtained on application at the office.

For the benefit of subscribers who received the uncorrected copies, we append, after the example of the Episcopal Recorder, the paragraph and names omitted:—

"We have been compelled, against all the inclinations, both of the late President and ourselves, to make these references to a few of the facts connected with the officers of Kemper College. When the entire body of evidence on this subject shall have been exhibited, we shall cheerfully submit the case to the public for its final decision. Time, truth, and the just sense of a discerning community, will at last indite the verdict and write the history.

J. O'Fallon,
H. S. Geyer,
William Milburn,
James Russell,
Thomas Shone,
Lawrason Riggs,
Joseph F. Franklin,
Josiah Dent,
D. H. Armstrong."

By the Caledonia we have again received later intelligence from Europe.

The elections had been concluded. The English Churchman classes the 325 members from the 186 cities and boroughs and the two Universities of England as Conservatives 139, Liberals 186. At Oxford the contest for the University was a warm one. At the end of the fifth day the poll was, Sir R. Inglis 1,700, Mr. Gladstone 997, Mr. Round 824. At the election in 1829 Sir R. Inglis was ahead of Peel 153. The exact number of votes taken in the present contest is 1,851, the constituency being estimated at 3,300. The Cambridge election terminated in returning Mr. Goulborn by 42 majority over Lord Fielding, Mr. Law being at the head of the poll. The constituency is estimated at 3,800 of whom 2,491 polled. This exceeds the number of votes at the election for Chancellor by 700. At Liverpool Lord John Mannus polled only 2,413 votes while Mr. Cardwell, a Peelite, was returned by 5,581, and Sir T. Birch, a liberal, by 4,882. A third Conservative candidate polled more than 4,000. Mr. D'Israeli was successful in Buckinghamshire, and Mr. Smythe, another remnant of "Young England," at Canterbury. Other influential members more or less well disposed to the Church are Mr. A. J. B. Hope, (Maidstone,) and Mr. John Walter, son of the late proprietor of The Times, (Nottingham.) Mr. Peter Bosthwick was defeated at Falmouth, and Sir E. Bulwer Lytton, who avowed his attachment to the Church, at Lincoln, by an Anti-State-Church candidate. Lord G. Bentinck, in his speech on the hustings at Lynn, avowed himself in favor of endowing the Roman Catholic Clergy in Ireland.

The Commissioners for building new churches, in their 27th Annual Report, state that since their last report, twenty-one churches have been completed, with accommodations for 17,872 persons, including 13,292 free seats. In the whole, 391 churches have been built under their auspices, having 440,957 sittings, of which 251,388 are free.

The alleged conspiracy at Rome is still far from being accounted for. The Tablet asserts roundly that it was purely an Austrian machination, at which France and Naples connived. This is also said by a correspondent of The Daily News to be the belief expressed in the Roman papers. The Times inclines to the same opinion. France it thinks will allow Austria to execute all its plans without interfering. M. Guizot is too weak just now to venture on such measures as the Ancona occupation was, and will look on quietly at the Austrian imitation of that bold stroke. The latter power has already reinforced the garrison of Ferrara, which she occupies under the treaty of Vienna, and the very movement of the troops created alarm in Italy. M. Rossi, however, the French Ambassador at Rome, who was so successful in intriguing against Austria at the time of the Papal election, takes no notice either of this or any other symptom. The organs of the French Government deny the conspiracy and disparage the Pope. Under the circumstances, it is not unlikely that English intervention on behalf of the Papal government will be invited, as it is already desired. Indeed, Lord Palmerston is said to have already protested in advance against foreign interference in Italian affairs.

As regards the part which the Jesuits are accused of playing, the Roman Catholic papers deny them to have been implicated at all in the plot. Certain of the Cardinals however, it is almost sure, were connivers at it, if not somewhat more. Grasselini, Governor of the city, it will be remembered, fled immediately from the Papal States, and Lambruschine, violently suspected, finds safety by remaining at Genoa. The plan of the conspirators, it is now understood, was to convey the Pope to Naples.

DOMESTIC INTELLIGENCE.

New York.—We find in a late number of The Express the following description of a church, not long since consecrated near West Point. It was dedicated in honor of The Holy Innocents, having been built entirely by private zeal and piety. The grievance hinted at in the last paragraph of the extract is one which we have not seen mentioned in any quarter before, and on which we have ne opinion to express:

"If the officers in active service are cut off from the observances of the Sabbath, the reverse is the case with those now at West Point. A letter gives the following description of the new church at that place, which has recently been erected for the Episcopalians, two or three miles below the station:

"It is a small stone cruciform structure, with high peaked roof-windows of stained glass, and shoots of the ivy and other running vines are just starting on their upward journey of years. Its exterior exhibits no superfluity of expense or ornament; it is simple, pleasing, and impressive. We enter by one of the three entrances—(for that arm of the cross which is joined by the tower is the only one wanting a door-way—being appropriated to the chancel and altar within.) The interior is particularly siriking—more however, from the extreme simplicity and harmony of its arrangement, than from any abundance of decoration. The aisles are paved, and from thence to the sides extend the seats of black walnut; each with but a single rail to serve as a back and separation from the next, while iron braces secure them to the floor. A number of appropriate selections from Scripture surmount the doors and windows, while the roof, showing the timbers of dark-stained wood, rises to a point above. Near the entrance is the baptismal font, beautifully sculptured from a large block of granite, and at each end of the chancel railing, but without the inclosure, stands a plain desk for the use of the clergyman. As I entered, the absence of all superfluous adornment, the subdued tone of the minister, and the murmuring response of the worshippers, while the softened light fell from the windows upon gray hairs and bending forms—all appeared so like a church, (and the more so from the absence of fashion and ostentation) that I could heartily realize the expression so eloquent: 'This is none other than the House of God—this is the Gate of Heaven.'

"The congregation has been largely increased by the accession of such residents of the 'Point' as are not, in spiritual things at least, under Government control. The recent appointment of a chaplain of a different denomination from that of almost every family in the place, who have for more than twenty years enjoyed a ministry to which, from principle and association, they were devotedly attached, is a most grievous wrong on the part of the authorities at the seat of Government, and is, by every party interested, most unqualifiedly condemned. The officers, professors, and many of the cadets attend under compulsion at the morning service; their families ride or walk, as the weather permits, to the chapel before mentioned. Their whole system of religious discipline and observance has been most rudely outraged."

Western New York.—We have been kindly favored with copies of the "Albany Argus" containing an account of the proceedings of the Tenth Annual Convention of the Church in Western New York.

The Convention assembled on Wednesday morning, the 18th of August, at 10 o'clock, in St. Peter's Church, Auburn. The Bishop of the Diocese, the Rt. Rev. W. H. DeLancey, D.D., LL. D., was present. The clergy, who occupied the front pews in the body of the Church, wore their gowns.

"Morning prayer was read by the Rev. Mr. Leeds, of Utica, assisted by the Rev. Mr. Schuyler, of Buffalo, who read the lessons. The ante-communion service was read by the Bishop.

The sermon was preached by the Rev. Jas. A. Bolles, rector of St. James's Church, Batavia. His subject was —"Preaching the kingdom of God," and in elucidating the text, the Rev. gentleman gave an able and comprehensive statement of what constituted the true preaching of that kingdom, and the method which should be adopted for a proper discharge of the duties of the Christian ministry. The matter of the sermon was well digested, pointed and logical, and was delivered with elegance and force, fully sustaining Mr. Bolles's reputation as an able and accomplished divine. The following is an outline of his remarks:

The text was taken from the 20th chapter of the Acts of the Apostles, part of the 25th verse."

"Preaching the kingdom of God."

We have not room to copy the outline of the Sermon. After the Sermon the Holy Communion was administered, and a collection made for the benefit of the Fund for the Relief of the Disabled Clergymen of the Diocese.

The election of Secretary, by ballot, was dispensed with, and the Rev. P. A. Proal, D.D., of Utica, was unanimously re-elected.

Charles Seymour, Esq, of Canandaigua, was unanimously re-elected Treasurer of the Convention.

Major James Rees, was unanimously re-elected Treasurer of the Fund for the relief of disabled and infirm clergymen.

The Rev. Charles H. Platt was appointed Assistant Secretary.

"The Bishop next proceeded to read his annual address, detailing the arduous duties he had performed during the past year, both in his own Diocese and the Diocese of New York. The following is a summary: Preached 233 times, (109 in the Eastern Diocese;) confirmed 512 persons in this Diocese, and upwards of 1100 in the Diocese of New York; ordained 26 Deacons (21 in the Eastern Diocese) and 13 Priests (6 in the Eastern Diocese;) baptized 7 adults and 11 infants; administered the Holy Communion 31 times, (13 in the Eastern Diocese;) received ten new candidates for Holy Orders, instituted 3 clergymen to the rectorship of churches; *and travelled upwards of seven thousand one hundred miles.*

There are now in the Diocese 20 candidates for Holy Orders.

The total number of clergymen in the Diocese is 103—1 Bishop, 87 Priests, and 15 Deacons.

During the past year there has been contributed to the Christmas Fund $1290. Seven infirm clergymen have partaken of its benefits. The Bishop recommended that a small portion be set apart for investment.

Trinity Church, Penfield, having forfeited its connection with the Diocese, was declared no longer a member of it."

Christ Church, Pittsford, and St. Peter's Church, Niagara Falls, were admitted into union with the Convention.

The amount of the Fund for the Support of the Episcopate is $38,000 invested, and $500 on hand to be invested.

"E. Darwin Smith, Esq., offered a resolution commendatory of Geneva College, and urging its prompt and efficient support by Episcopalians on the ground of its now being a Church institution and in our own diocese. The resolution was sustained in brief but pointed speeches by the mover, by Messrs. Horatio Seymour, John Stryker, Ward Hunt, Charles H. Carroll, Henry E. Rochester, Lot Clark, Rev. Dr. Van Ingen, Rev. Messrs. Leeds, Bolles, and others. The resolution was unanimously adopted, [I should have added that the resolution approved the recommendation which had been made to Trinity Church, New York, that the latter corporation should bestow an ample endowment upon the College, and place its success and stability beyond any contingency. Whether that recommendation will be regarded remains to be seen. One thing, however, is certain:—the spirit which has been manifested in favor of the College, since the Convention assembled, and the determination which has been expressed to sustain it and enlarge it, has given a new and gratifying aspect to its affairs.]

On motion of E. Darwin Smith, Esq., a committee of five was appointed to digest a plan for effectually aiding the college, to be reported to the next Convention."

The following gentlemen were elected members of the Standing Committee:

Rev. John C. Rudd, D.D., Rev. Benjamin Hale, D.D., Rev. William Shelton, D.D., Rev. Eli Wheeler, Messrs. James Rees, Wm. C. Pierrepont, Thomas D. Burrall, Horace Webster.

Deputies to the General Convention:

Rev. Pierre A. Proal, D.D., Rev. Henry Gregory, D.D., Rev. John V. Van Ingen, D.D., Rev. Edward Ingersol, Messrs. David Hudson, Horatio Seymour, George B. Webster, Wm. C. Pierrepont.

"The minutes of the day's proceedings were read and approved, after which Bishop DeLancey made a few brief but most impressive and eloquent remarks.

The Gloria in Excelsis was sung, prayers offered, and the Convention adjourned.

The proceedings throughout were marked by the utmost harmony and good feelings."—*Banner of the Cross.*

Ohio.—At the commencement of Kenyon College, graduates, of A. M. on 4, and of D. D. on the Rev. Prof. Packard of the Alexandria Seminary, and the Rev. C. F. Butler of Washington, D. C.

Sunday, August 1st, Bishop McIlvaine confirmed 2 in Rosse chapel, Gambier, and 12 in St. Paul's Church, Mount Vernon. During a late visitation to the northern part of his diocese he laid the corner-stone of a new church at Milan. The estimated cost of the building is $5,000.

The Annual Convention will be held in this diocese on the 9th inst., in St. James's Church, Zanesville.

Missouri.—The degree of D. D. has been conferred on the Right Rev. Cicero S. Hawks, by the University of Missouri.

New Jersey.—The new wing of Burlington College buildings, containing the Refectory Dormitories, &c. is now completed. The new term will open on the 1st November.

Massachusetts.—At an ordination lately held by Bishop Eastburn, Mr. J. A. Stone, a graduate of the Alexandria Seminary, was admitted to the Diaconate. The Rev. W. T. Potter of South Carolina said Morning Prayer, and the Rev. T. M. Clark preached and presented the candidate. Mr. Stone has been appointed Missionary at Ashfield.

Rhode Island.—Bishop Henshaw held a special ordination in Grace Church, Providence, August 1st, and under Canon VI., 1844, ordained Deacon, Mr. C. E. Bennet. Morning Prayer was said by the Rev. F. Miller, Jr., of Connecticut, the Lessons were read by the Rev. J. B. Richmond, the candidate was presented by the Rev. S. Penny, Jr., and the Sermon was by the Bishop. This is the first ordination, under the Canon mentioned, which has yet taken place in Rhode Island.

The corner-stone of St. Mary's Church, Portsmouth, R. I., was laid by the Rt. Rev. Bishop Henshaw, on Thursday, the 2d inst., in the presence of a numerous assemblage of persons from Newport and the surrounding country.

The Bishop was attended by the Rector, the Rev. Jas. Mulchahey, and the Rev. Messrs. Eames, Watson, Brewer, Williams of R. I., Hall of Massachusetts, Vinton of N. Y., and Cole of Michigan, and proceeded from the Rectory to the ground, reciting alternately the sentences of Holy Scripture appointed in the office set forth by the Bishop. The services were deeply interesting, and the address by the Bishop was very appropriate and impressive.

In the box enclosed in the corner-stone were deposited a copy of the Holy Bible, a copy of the Book of Common Prayer, Journal of Rhode Island Convention, Church Almanac, A. D., 1847, and Periodicals.

St. Mary's Church is to be erected by the Christian liberality of one individual. It is to be built of rubble stone, of the Gothic order of architecture, and will be "freely open to all people for divine worship according to the Book of Common Prayer." R. Upjohn, Esq., is the architect. X.

Connecticut.—The Annual Commencement of Trinity College, Hartford, took place the 5th ult. The preceding day an address was delivered before Convocation by Dr. Wainwright of this city, and a poem by Dr. Burgess of Hartford. The subject of the former was "The Theory of Christian Education"—of the latter, "The Poets of Religion"—both are to be published. The Commencement exercises on Thursday were closed by conferring the degree of A. B. on 17, and of A. M. (in course) on 12. The honorary degree of A. M. was conferred on the Rev. Dudley Chase and Mr. L. I. Germain, that of LL. D. on the Hon. Chief Justice Church. The Rev. J. B. Gibson, R. B. Van Kleek, F. J. Goodwin, and H. W. Ducachet, A. M. were admitted *ad eundem.*

Pennsylvania.—The Northern Convocation of the Diocese met at Bellefonte, in St. John's Church, July 6th. During its session the Bishop confirmed 6. Eight of the clergy were in attendance.

The Rev. B. A. Smith, Missionary at Athens, Bradford county, was ordained to the Priesthood by Bishop Potter on the 23d ult.

Maryland.—The Ninth Sunday after Trinity, in St. Peter's, Baltimore, the Bishop of the Diocese for the Bishop of North Carolina, admitted to the Diaconate, Mr. J. E. Van Bokkelen, a graduate of the General Seminary. The Rev. D. Henshaw, assistant minister of the church, said Morning Prayer, the Bishop preached, and the Rev. L. Van Bokkelen, Rector of St. Timothy's Hall, Catonsville, presented the candidate.

The Eighth Sunday after Trinity, 3 students of St. James's College were confirmed in the chapel. The Bishop preached and celebrated the Eucharist.

The annual examinations and other closing exercises of St. James's College were held during the last week in July. There was no graduating class this year.

The College of St. James, near Hagerstown, Maryland, is one of those institutions now happily becoming more numerous, and furnishing ample means of sound and Christian education. It has been in operation five years mainly as a Grammar School, but is now possessed in addition of all the usual University powers and privileges. The Grammar School however is still continued in connection with it.

We are informed by a circular just issued of its flourishing condition. The Faculty consists of five Professors, one Assistant Professor, and five tutors. The Modern languages, Music and Drawing, are regularly taught. The present number of pupils is 70. The session is of ten months, from October to August. The charge covering every academical and domestic expense is $225.

An institution offering so many privileges to the Churchmen of the South deserves their constant support.

Kentucky.—Sunday, July 25th, as we learn from a correspondent of The Church Times, in Christ Church, Louisville, Bishop Smith admitted to the Diaconate, Mr. J. B. Ramsdell. Bishop Otey preached the sermon. "Mr. Ramsdell had applied for orders under the 4th Canon of 1844. But on examination the canon was found to be so utterly inapplicable to the condition and wants of the West, that an ordination under its provisions would be futile and nugatory." The applicant was therefore admitted under a dispensation according with the former provision on the subject.

Monday, the 26th, the Bishops laid the corner-stone of a third church in Louisville, to be dedicated in honor of St. John. It is in the lower part of the city, and the congregation is under the charge of the Rev. J. C. Talbot.

Bishop Smith has lately completed a visitation of the south-western portion of his diocese. At Hinckman he confirmed 3 persons. At Princeton, June 9th, St. John's Church was consecrated, and 3 were confirmed, and 2 more the next day. The 27th, Grace Church, Hopkinsville, was consecrated, and two persons confirmed. The church is of the Dorick order, and in imitation of stone. It is 55 feet by 31. The wood-work is of black walnut. "On Monday night the ladies of the congregation gave a very splendid tea-party for the benefit of the church." July 18th, in Morrison College Chapel, Lexington 7 were confirmed, among them being the Hon. Henry Clay.

July 20th, Mr. Peyton Gallagher was admitted a candidate for orders.

Louisiana.—At a meeting of the Board of Administrators of the University of the State of Louisiana, the Rev. Dr. Hawks was elected President of the University. It is understood, says the Picayune, that the appointment will be accepted, and the Bulletin had previously stated that there was no probability of the Dr.'s. accepting the Presidency of William and Mary College, Virginia.

Maine.—The Journal of the 28th Annual Convention of the Church in this Diocese has reached us, but as it contains no Parochial Summary we can make but little use of its contents. The number of clergy connected with the diocese is 10, 9 of whom, together with 15 lay-delegates, were present at the session. Bishop Henshaw in his address reports the ordination of one priest and two deacons, and the confirmation of thirteen persons. The next regular meeting will be held in Christ Church, Gardiner, July 12th, 1848.

Illinois.—We have received the Journal of the 11th Annual Convention. Baptisms during the year past, 122; Confirmations, 41; Ordinations (2 priests and 4 deacons,) 6. Bishop Chase during his government of this diocese "has ordained 15 persons, *i. e.*, to the Priesthood 5, to the Deaconite (*sic*) 7, to the Deaconite and Priesthood 3." The whole number of clergy belonging to the diocese is 22.

The following preamble and resolutions were adopted August 4th, the degree of A. B. was conferred on 11 by the Convention:

Whereas, this Convention have learned, with heartfelt satisfaction and devout gratitude to Almighty God, that, through the untiring exertions of the venerable Founder of Jubilee College, a liberal charter was granted to the said institution, by the legislature of the State of Illinois at their late session: And whereas, by the 14th section of the said charter, the Convention of this Diocese are required, before they shall proceed to exercise the powers therein conferred upon them, to enter on their Journal a resolution, signifying their assent to the provisions of the said charter, and their obligation to fulfil the duties therein imposed on them, according to the fair interpretation of the expressed design and will of the Founder: And whereas, the Convention, deeply sensible of the great and lasting benefits which Jubilee College, if governed in strict conformity with the true intent and meaning of the said charter, is calculated to confer upon the present and all succeeding generations in this portion of the Mississippi Valley, are desirous so far as may be in their power, to carry into full effect the provisions of the said charter, and the wishes and intentions of the Bishop of this Diocese, in relation to the said College: Therefore

1st. *Be it resolved*, That this Convention do hereby fully and unreservedly signify their assent to the provisions contained in the act of the Legislature of the State of Illinois, entitled "An Act to incorporate Jubilee College," approved January 22d, 1847, and their obligation to fulfil the duties therein imposed on them, according to the fair interpretation of the expressed design and will of the Founder, and the true intent and meaning of the act above recited.

2d. *Resolved*, That this Convention desire hereby to express their devout gratitude to Almighty God, for the signal success with which, in His own good time, He has been graciously pleased to crown the exertions of his aged servant, the Bishop of this Diocese, towards securing a charter for Jubilee College; and that we heartily and sincerely congratulate our venerable Diocesan on this auspicious result, humbly praying and trusting that his valuable life may be spared to see the said institution, the object of so many cares and prayers, in complete operation, in conformity with his views, and diffusing the inestimable blessings of religious, moral, and literary instruction throughout the length and breadth of this State.

3d. *Resolved*, That this Convention, having the fullest confidence in the venerable Founder of Jubilee College, do hereby express their entire approbation of the manner in which the funds committed to his care have been disbursed, and devoutly pray that the great Head of the Church will put it into the hearts of his people to furnish the means necessary to enable him to carry into effect his views in regard to said institution.

4th. *Resolved*, That this Convention most respectfully tender their hearty thanks to the last General Assembly of the State of Illinois, for the readiness and unanimity with which they acceded to the wishes of the Bishop of this Diocese, in granting a liberal charter to Jubilee College; and earnestly hope that the great advantages which the people of this State will hereafter derive from the said institution, will justify their confidence, as well as realize the most sanguine expectations of its Founder.

Charles Dresser,
Charles V. Kelley,
John T. Worthington,
John Bailhache,
Bezaleel Gillette,

The following was also presented, but does not seem to have been decided upon:

Resolved, That it be the duty of all clergymen in this Diocese, to press upon the communicants under their charge, the importance of taking with them letters of commendation when they remove from place to place, and to present them to the clergyman of the parish into which they may remove.

The following canon was offered, and, on motion, was laid on the table.

No clergyman shall take charge of any parish in this Diocese, or be a minister or assistant minister in any parish, without having first obtained the written permission of the Bishop, or in case there be no Bishop, of the standing committee of the Diocese. Nor shall any clergyman having the charge of a parish, relinquish the same without the written permission of the Bishop, or if there be no Bishop, of the standing committee.

General Intelligence.—The Proceedings of the Board of Trustees of the General Theological Seminary have been published. The number of students last year was 59, of whom 19 were graduated at the Commencement in June. The library contains 9,784 volumes, of which 1,636 are folios, and 1,379 quartos. A legacy of seventy shares Bank of Albany stock ($2,275) has been received within the year from the representatives of Mrs. Catharine Mancius, late of Stillwater, N. Y., to found a scholarship named "the George W. Mancius." During 1846-7 5 churches, St. John's, New York, St. Peter's, Westchester, St. Andrew's, Harlem, N. Y., St. Paul's, Syracuse, W. N. Y., Christ, Philadelphia, Penn., and Mt. Calvary, Baltimore, Md., have contributed to the funds of the institution. The amount of their contributions is $132.

Clerical Changes.

The Rev. Robert S. Howland having received an unanimous call to the Rectorship of the Church of the Holy Apostles, in this city, and having accepted the same, will enter upon the discharge of his duties on Sunday next, 12th inst.

The Rev. T. B. Fairchild, from Lawrenceburgh, to Lafayette, Indiana. Address the latter place.

The Rev. D. H. Macurdy has resigned the parish of St. James the Less, near Philadelphia, the resignation to take effect upon the 30th of September next. Address till further notice to the Philadelphia P. O.

The Rev. J. Peterkin, owing to ill-health, has resigned his charge of St. Mark's Church, Frederick, Md.

The Rev. Joseph Brewster to St. Paul's Church, Windham, Conn.

The Rev. Christopher B. Wyatt requests that all letters and papers for him, be directed to Rhinebeck, Dutchess co., New York.

The Rev. Joshua Peterkin, having connected himself with Landon Female Institute, in Zion parish, desires his letters and papers to be directed to him at Urbana, Frederick county, Md, after the 1st of September.

The Rev. N. P. Tillinghurst, formerly of the diocese of Virginia, has accepted a call to the rectorship of St. Michael's, Marblehead, Mass.

The Rev. L. L. Holden has entered upon his duties as rector of St. John's, Cuyohoga Falls, Summit co., Ohio. Address accordingly.

The Rev. Mr. Franklin of New Jersey, to St. John's, East Boston, Mass.

Notices.

BOARD OF MISSIONS.

The Triennial Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. Bartholomew's Church, in the city of New York, on Thursday, October 7th, at 5 o'clock, P. M.

P. Van Pelt, Sec'y.

September 11th, 1847.

P. E. Church Missionary Society for Seamen in the City and Port of New York.—A stated meeting of the Board of Managers of this Society will be held in the Sunday School-room of the "Church of the Ascension," on Monday evening next, (13th inst.,) at half-past 7 o'clock.

Thomas P. Cummings, Rec. Sec'y.

Sept. 11th, 1847.

Church of the Holy Apostles—27th street, west of the 9th Avenue.—Divine services will be resumed on Sunday next, 12th inst., at the usual hours of 10, A. M., and 4 P. M.

Sept. 11, 1847.

Chapel of the Holy Comforter.—The undersigned, takes this method of making known to the members of the Church, that his supply of books for distribution among seamen and boatmen, is now quite exhausted. He feels confident from past experience, that the knowledge of this want will be sufficient to secure from the members of the Church, who feel interested in this great mission, ample means to fill the shelves of our library.

D. V. M. Johnson,
in charge of the Chapel of Holy Comforter.

New York, Sept 11, 1847.

☞ Divine service according to the rites and usages of the Protestant Episcopal Church, will be held in the large building, known as *Convention Hall*, situated in Wooster street, (West side,) between Houston and Bleecker streets, on every Sunday, at the hours of 10 1-2 A. M., and 4 P. M.

Sunday school at 9, A. M., and quarter past 2, P. M.

The attendance of Episcopalians generally, and of all favorable to the extension of Church accommodation in a densely populated portion of the city, is respectfully and earnestly invited.

New York, September 7, 1847.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 31st August, the Treasurer has received the following contributions:

From St Mary's, Ga, Missionary station, 13 37; "L," Rev E A Nichols, 20; weekly offering of St Paul's ch, per the Rev Charles Tomes, 50; from a clerk, for missions in the West, 15; Grace ch, Honesdale, Pa, 13; monthly offerings of St John's ch, Stamford, 26 94; St James's, Chicago, Ill, 30; Female Missionary Society, Trinity ch, Washington City, per Mrs E L Childs, 40; St John's, Elizabethtown, of which 5 12 is for Wis, 15 04; through J K Sass, Esq, R A in S C, from St Paul's ch, Charleston, 100 15; member of Zion ch, Richland district, 25; St Thaddeus ch, Aiken, (Jews,) 2—127 15; through E Wilcox, R A in Pa, Christ ch, Pottstown, 8 20; St Gabriel's, Morlattan, 3 80; All Saints', Phil, for Bp Kemper's mission, 24 50; Young Churchman's Missionary Association, 5; Trinity ch, Oxford, Pa, 55—96 50; St Timothy's ch, Massillon, Ohio, 10; through H Trescott, Charleston, S C, St Paul's ch, for Indian missions, 6; a friend to missions, per Rev C H H, 4; Somerset and Worcester co's, Coventry parish, 10. Total, 477.

THOMAS N. STANFORD, Treasurer,
New York, September 7, 1847. 139 Broadway.

Foreign Missions.—Since his report of August 31st, the Treasurer acknowledges the receipt of the following amounts:—

From St James's church, Hamilton Square, N Y, 13; monthly offerings, St James's ch, Newtown, L I, Africa, 4; China, 39—43; St James's ch, Chicago, Ill, 10; St Paul's ch, Wellsboro', Pa, half, 14 50; through H Trescott, R A, Charleston, S C, St Paul's ch, Charleston, 37 63; do, Constantinople, 15; do, Africa, 10; do, China, 3 34; Zion ch, Richland District, for China, 25; Ladies' Sewing Society, Church on Edisto Island, 30; sundry individuals of do, for ed. of Charles E. Leverett, Africa, 20—150 97; through E Wilcox, R A, Phila, children of St Paul's ch, Chester, Pa, for China, 30; St Paul's ch, Flatbush, L I, 20; Trinity ch, New Rochelle, N Y, 34 87. Total, 303 34.

J. SMYTH ROGERS, Treasurer,
281 Broadway.

New-York, September 7, 1847.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

From Miss Amy A. Bellow, $2; Rev Wm Walton, 2—4; Grace ch, Galena, Ill, Rev Alfred Lounenback, 5; Grace ch, N Y, Rev Thos. House Taylor, D D, 50; St Andrew's ch, Harlem, Rev R M Abercrombie, 5 85.—Total, $64 85.

Donations and subscriptions thankfully received by
Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.

New York, September 7, 1847.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

amount, $7 76.

From Rev Dr Sherwood, 2; Rev F Miller, 1; W B Ballow, 1; Miss A Aurora Ballow, 1; Rev Wm Walton, 1—6; from weekly offerings of St Paul's ch, Sing Sing, Rev C Tomes, 5; St Anna's ch, Fishkill Landing, Rev J J Robertson, D. D, 8 15; St Paul's ch, Brookfield, Ct, Rev H D Noble, 3; Grace ch, N Y, Rev Thos. House Toylor, D. D., 25; St Andrew's ch, Harlem, Rev R M Abercrombie, 2 56; A friend, 6 50. Total amount, $56 21.

Donations and subscriptions thankfully received by
Thomas C. Butler, Teasurer and Agent,
At the Depository, 20 John street

New York, September 7, 1847.

The subscriber thankfully acknowledges the receipt of $10, for "Poor Widows and Orphans,' from a "Friend of the Poor," by the hands of Messrs. Stanford & Swords.

Benjamin Evans, 172 Broome street.

August 31st, 1847.

Died,

In this city, on the 23d August, Samuel P. Fosdick, aged 25 years, son of the late Capt. Wm. Fosdick of this city, and recently of the firm of Fosdick & Charlock, Mobile, Ala. His remains were interred at Westchester.

At Staten Island, on Saturday morning, 28th ultimo, Samuel C., youngest son of James and Elizabeth A. Guyon, in the 3d year of his age.

To Correspondents.

Received, "Lector," "Idem," "Investigator," "W. A. J.," "K. C.," "I. F. R.," "W. K.," "B.," and a communication from Talbot county, Md.

Advertisements.

☞ We beg the indulgence of our advertising friends for this week, for our omissions, hoping our paper will be found interesting enough to excuse the non-appearance of their advertisements.

CHURCH PUBLISAING AND BOOK-SELLING ESTABLISHMENT.

No. 10 John-street.

Just received a fresh supply of the following Church Music Books, viz:

CHURCH CHOIR.—A collection of sacred music, comprising a great variety of Psalm and Hymn tunes, Anthems and Chants, Price $1 00.

CANTUS ECCLESIÆ.—A full collection of tunes and chants, original and selected, from the best authors, Price $1 25.

GREGORIAN CHANTS.—Fourth edition. The chants are harmonized by Thos. Morley; W. Dyce and Mr. Ingraham. Price 25 cents.

POINTED PSALTER.—The Psalms of David pointed for chanting, compiled from the arrangements of Robt. Janes and James Stimpsou. Price 50 and 25 cents.

CANTICLES OF THE CHURCH, arranged in bars for chanting. Prepared by Edw. Hodges, Mus. Doc. Price 18 cents.

☞ A liberal discount allowed to choirs when purchasing in quantity.

Constantly on hand a valnable assortment of Theological, Parish Library, and Sunday School Books Also sermon paper, gold pens, quills and ink.

1t HENRY M. ONDERDONK.

Just Published.

LADY MARY; or, Not of this World, by the Author of Margaret, or the Pearl. New edition. 75 cts.

The Parting Spirit's Address to his Mother, by Rev. Dr. Wyatt, paper, gilt, 12 1-2 cts.

Catechism of the Bible, to be taught orally to those who cannot read, by Bishop Ives, (being No. 2 of the series.)

Reasons why I am not a Papist, by Rev. Mr. Richardson, 12mo. paper, 12 1-2 cts.

PER CALEDONIA,

A large number of new, with many old and rare works.

STANFORD & SWORDS,
September 11. 139 Broadway.

TO SCHOOLS AND FAMILIES.

A GRADUATE of Yale College wishes employment as a Teacher either in a classical school or private family in the city. He deems himself well qualified to give instruction in English branches and in the Latin and Greek languages. Satisfactory references can be given. Address "J. B. D.," at this office.

N. B. He would have no objections to teaching a few hours a day, in return for a home in some suitable family.

September 11.

ROYAL GURLEY, AUCTIONEER.

EXTENSIVE and Curious Private Library. On Monday, 29th inst., and Eight following Evenings, will be sold by Royal Gurley & Co., 304 Broadway, corner of Duane street, the large, valuable, and curious Library of the late Ithrel Town, Esq., deceased, comprising an extraordinary variety of rare and uncommon works, including a remarkable collection of authors on the Fine Arts, galleries and folio volumes of engravings from the pictures of great masters: a great number of valuable works on antiquities, coins, medals, sculpture, and other relics of past ages in various parts of the world, illustrated with plates; rare old editions of the classics; theology and ecclesiastical history in various languages; voyages and travels; several splendidly illuminated missals and other curious manuscripts; a large and very valuable collection of architecture in all its varied departments, including fountains, baths, and ornamental work; Mathematics, Natural Philosophy and Astronomy; very ancient and curious black letter volumes of the 15th century—about 100 volumes of Italian books, among them a magnificent copy of the Bodoni edition of Dante's works, a large and singular collection of Emblems and Devices, many of them are rare and curious; large and valuable Atlases: a variety of works in the French and German languages, &c. Sept. 11—2t

FRENCH PROTESTANT SCHOOL.

REV. E. H. WILLIAMSON'S lady having returned from Europe, desires to inform her friends that her School will be commenced as usual, on the first Monday in September, when, from the very great improvement in the commodiousness of her School departments, she will be able to admit five additional pupils in each class, which for the last ten years have been limited to fifteen. Mrs. W. feels she need hardly assure her patrons, that no exertions shall be wanting on her part to render her pupil's happy for eternity, and amiable and truly useful members of society, for time. Mrs. W. has been able to secure the services of a French Protestant Professor, Mons. Neil and his lady, and likewise to retain her former French teacher, Mons. Chemidlin, either of whom will be happy to give private lessons at *her Establishment*, 68 *Duane-street.*

The class for boys under ten years will also be augmented five; but none will be admitted or retained, whose morals and manners have not had previous careful training.

The Sunday School for all children speaking the French language will recommence on Sunday, Sept. 5, 1847. Any person wishing to devote an hour to teaching a Sunday class in French, is most cordially invited to attend, at 68 Duane-street.

Rev. E. H. Williamson or lady can recommend to any gentleman's family in or near the city, a Governess of sterling worth and accomplishments. Sept. 11—2t

FRENCH AND ENGLISH BOARDING AND DAY SCHOOL.

MRS. MEARS, 784 *Broadway*, (*corner of Tenth-st.*,) New-York, who has had the honor to educate the daughters of many of the first families of this country, whose names are with permission attached to her Circular, is induced under their flattering patronage respectfully to notify, that in consequence of having increased accommodations for pupils, a few more young ladies as boarders, and day scholars can be received into the establishment, which will complete the limit to which Mrs. Mears confines herself.

That the progress and attainments of her pupils are unsurpassed in solid as well as ornamental acquirements, and the foreign languages, (French being rhe language of the inmates of the establishment,) Mrs. Mears appeals with confidence to her numerous patrons.

The Fall term commences on the 6th September.

Sept. 4—tf

COLLEGE OF PHYSICIANS AND SURGEONS OF the University of the State of New York.—The forty-first session of the College will commence on Monday, Oct. 18, 1847, and continue until the second Thursday in March, 1848.

Alexander H, Stevens, M. D., President of the College and Emeritus, Professor of Surgery.

Joseph M. Smith, M. D., Professor of the Theory and Practice of Medicine and of Clinical Medicine.

John B. Beck, M. D., Professor of Materia Medica and Medical Jurisprudence.

John Torrey, M. D., LL. D., Professor of Chemistry and Botany.

Robert Watts, Jr., M. D., Professor of Anatomy.

Willard Parker, M. D., Professor of Surgery.

Chandler R. Gilman, M. D., Professor of Obstetrics and the Diseases of Women and Children.

Alonzo Clark, M. D., Lecturer on Physiology and Pathology, including Microscopy.

Gustavus A. Sabine, Demonstrator of Anatomy.

Fees.—Matriculation, $5; Full Course, $108; Graduation, $25; Demonstrator's Ticket, $5; Board, $3 and under.

Clinical Instruction at the New York Hospital by Prof. Smith. College Clinique every Monday. Upwards of one thousand patients were prescribed for before the class during the past year. Obstetrical cases furnished to the advanced students.

Subjects for dissection are obtained without difficulty.

Annual Commencement—On the second Thursday in March.

Requisites for Graduation—Twenty-one years of age, three years of study, and two full courses of Lectures; the last in this College.

Preliminary Course—Commencing on Monday, Sept. 27th, and continuing to October 18th. Lectures—On Hygeine, by Prof. Smith; on Medical Botany, by Prof. Torrey; on Hernia, by Prof. Watts; on Infantile Diseases, by Pref. Gilman; on Physiology of the Blood, by Prof. Clark. This course is free to rhe matriculated students of the college.

The profession throughout the country will observe that in deference to their wishes, as expressed by the late Medical Convention, the Trustees have increased the number of Professors to seven, and extended the Lecture term to five months, with one month of preliminary instruction.

R. WATTS, Jr., Secretary of the Faculty.

Sept. 11—3t

NEW SCHOOL EDITION OF LIVY.

Appleton & Co. publish this day,

LIVY, with English Notes, Grammatical and Explanatory—together with a Geographical and Historical Index. By J. L. Lincoln, Professor of Latin in Brown University. One Volume, 12mo.

The publishers believe that, in the edition of Livy herewith announced, a want will be supplied which has been universally felt; there being previous to this no American edition furnished with the requisite apparatus for the successful prosecution of the study of this Latin author.

The extracts selected for this edition will secure the material for an amount of reading in Livy equal to that which is accomplished in any of our colleges, and comprises the finest as well as the most useful and interesting passages in the writings of the great Latin historian.

D A. & CO. HAVE NEARLY READY,

Arnold's Cicero's Orations. Notes by Prof. Johnson
Arnold's Greek Reading Book, edited by Spencer.
Cæsar's Commentaries, edited by Spencer.

LATELY PUBLISHED—NEW EDITIONS OF

Arnold's First and Second Latin Books, 12mo. 75 cts.
Arnold's Latin Prose Composition, 12mo. $1
Arnold's First Greek Lessons, 12mo. 62 cts.
Arnold's Greek Prose Composition, 12mo. 75 cts.
Arnold's Cornelius Nepos, 12mo., 62 cts. 1t

Sept. 11

MISS SAGAR AND MISS BALLOW'S SCHOOL for Young Ladies, will be re-opened on Monday, the 13th of September. 10 Albion Place, Fourth street.

September 11.

SONG OF SOLITUDE.

BY DR. HASKINS, OF TRINITY COLLEGE, DUBLIN.

AIR—*Hassan and Leila.*

I.

Zion! o'er thy darkling rest,
Dawns the day with silver crest;
And where Jordan rolls afar,
Heralded by one bright star,
Morning wheels her golden car,
O'er the mountains fleetly.

II.

See! the wintry snows have gone
Far from leafy Lebanon:
And amid the cedar-grove,
Wing'd with beauty, breezes rove,
Wafting music from above:
Answers echo sweetly.

III.

Carmel's verdant top appears,
Gemm'd with morning's sparkling tears.
Zion! o'er thy sacred wall,
Golden floods of day-light fall:
Darkness, with his dreary pall,
Never more shall meet thee.

IV.

Daughters of Jerusalem!
Bright with many a starry gem,
Broad *His* banner waves on high;
Flames the red Cross in the sky;
Sing! for your Redeemer's nigh—
Jesus, hail! we greet Thee!

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CXXXV.

Death is the sentence under which all things here exist. The operations of nature bear the stamp of transitoriness and instability. The freshness of spring, and the exuberance of summer, are but preludes to the dreary decay of winter. Day appears smiling and cheerful, to be soon lost in the gloomy shades of night. The vegetable kingdom presents its subjects gifted for a while with life, but soon called to mingle with the earth that bears them. The noblest works of art, that seem to brave the effects of time, must ultimately yield, and leave not a wreck behind. The great globe itself which, for thousands of years, has performed its unencumbered revolutions, is destined to see its end, and come to nothing. Its inhabitants of every kind, in successive generations, are swept off, and soon forgotten. Not even man, distinguished link in being's endless chain, midway from nothing to the One Supreme, not even he who, pre-eminent in sublunary creation, stands as the centre of union between earth and heaven, is excepted from the universal sentence. Strong, robust, and healthy as he may be in the bloom of youth; firm and unshaken as may be his constitution in maturer years; or prolonged and vigorous as may be his old age; the sentence is not forgotten. Youth, manhood, and old age, are equally exposed to its immediate execution. The grave, that house appointed for all living, is as a pitfall beneath his feet, into which the next step may precipitate him. And there he shall lie, a prey to corruption and the worm, unknown in the place he was wont to fill, robbed of the possessions of which he once might boast, torn from the pleasures he once enjoyed, and at rest from the cares that once disturbed him. There are "kings and counsellors of the earth, which built desolate places for themselves." There are "princes that had gold, who filled their houses with silver. There the wicked cease from troubling, and there the weary be at rest. There the prisoners rest together: they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master."

Sooner or later all, high and low, rich and poor, one with another, must yield either to the gradual undermining of disease, or to the formidable sudden stroke of death.

This is a thought on which the mind rests with pain. The dearest connexions of life must thus be severed. The purest enjoyments of life must thus be terminated. Plans of usefulness and happiness, formed with delightful anticipation of their result, must thus be frustrated. Means for the support and comfort of loved dependent objects must thus be removed.

It is a thought too on which the mind can rest with satisfaction. The trials, sufferings, and anxieties of life will then be terminated. Its pains will end with the decease of the body. The miseries of the world will be forgotten in the grave.

To enforce this latter, and alleviate the former view of death, man's imagination fails not to be active. It represents the sweet repose of the grave. It paints in inviting colors the oblivion of care and sorrow there to be found. It dwells on the allurements of that termination of all wo; and its greater desirableness than the continuance of life under unhappy and trying circumstances.

But is it so? Does death offer to men this undisturbed repose, this utter oblivion, this termination of all their sorrows, and this removal from disappointment and mortification? When the word of God pronounces the irrevocable doom, "It is appointed unto men once to die," it adds the fearful truth, "After this the judgment."—AFTER THIS! Death is not the end. It is but the passage to the judgment; when the Son of God will be the Judge; when all people, nations, and languages will appear before Him; when "the sea" will give "up the dead which" are "in it, and death and hell" will deliver "up the dead which" are "in them, and they" will be "judged, every man according" to what is written in that book of remembrance before God, which contains a faithful record of thoughts, words, and actions; and when, according to what has been done in the body—during the stay on earth—a sentence will be passed embracing in its execution *eternity*—calling to the bliss of heaven, or dooming to the torments of hell.

This life is the only term allotted us by our Maker to prepare for the judgment and eternity to which death is the passage. It is also, indeed, our time for enjoying the pleasures of the world, gathering its profits, reaping its honors, and engaging in its pursuits. It is a term sweetened by the delightful endearments of the various social and domestic connexions. It is a term that may be improved to the acquisition of science, and the enlarging and strengthening of the intellectual powers. It is the term for honorable devotion to public welfare, and the bettering of man's individual, social, and civil state.

These are estimates of life that should have their place in our regard, and their influence over our character and conduct. But it is raising them to an undue value, and giving them a most dangerous importance, if they supersede the estimate that is formed in reference to a future state; if *this* is not paramount in regulating the heart and life. For what is time compared with eternity? How is it possible for the mind, suffered to follow the dictates of sound reason, to place any thing connected with this world in comparison with what relates to that which will never end?

But though thus comparatively insignificant in itself, yet considered as preparative for eternity, this life has an infinite importance attached to it. It is the only term allowed us for working our salvation, and deciding our unending state. For this the longest life is surely short enough. What wicked folly, then, to be one's own destroyer, either by an immediate act of violence, or by a course of sensuality and intemperance which draw on premature dissolution, and hasten the summons to the judgment, by the very indulgences which must there increase his condemnation! And how sinful too any heedless, trifling, or unnecessary exposure to having the period put to this infinitely important [illegible]!

When indeed the call of duty, or the cause of God, urges to the risking and the sacrifice of life, this, on the true principles of the Gospel, becomes itself a duty, and has promise of exceeding great reward. Very different is the heroic martyr, cheerfully exposing himself to death in the discharge of religious duty, from the guilty self-destroyer, who, in thoughtlessness or rashness, from false sentiment, or from vengeful, angry, or other wicked tempers, presumes to risk eternity.

Nor can the reasonable man's estimate of life, formed in reference to its connection with death, judgment, and eternity, be otherwise than powerfully influential over his views, feelings, and conduct towards his fellow men. The value of the human soul, and the horror of its everlasting perdition, are thoughts which he never dismisses from his mind. In whatever connection the life of his fellow creatures is subjected to his consideration, the probationary character of that life, and the awful issues thereon depending, their souls, and the eternal destiny of those souls, are points to which, if he be not himself sunk below his own nature, he cannot, and he would not, be indifferent.

The fact that this life is given as the time of preparation for eternity, should deeply impress us with the duty of spending it accordingly—a lesson brought home, with awful emphasis, by the utter uncertainty of the time and manner in which it may terminate. The greatest concerns of this life do indeed, compared with those of the next, fall infinitely short of being worthy objects of chief regard. The time will come when we shall see the native insignificance of all the pleasures and pursuits of the world, and feel most powerfully—it will be well for us, if not to our utter confusion and dismay—the true wisdom and importance of regarding and spending this life as a time of preparation for another.

When we consider that death is not the termination of our being, but only a change in the mode of existence, and the passage to the great and awful judgment which is to decide our state for eternity; that it will therefore be to every man the gate of heaven or of hell; and that the *Gospel* rule, its faith, piety, and charity, is the *only* rule by which we are authorized to judge of the momentous question *which shall be ours*; when we consider these things, how inconsistent, how false, how sinful appears the artifice, which would impose upon the imagination with a view of death unconnected with judgment and eternity; and represent it as the sweet sleep of him who is weary of life; the quiet repose of him who would find a refuge from the mortifications, disappointments, and trials of the world; the bed of honor and glory to him who has scarce spent a thought on the judgment that is to come; or the just infliction of punishment for insult or provocation!

Is he who would seek in death a removal from trouble and disappointment, willing to carry his search to the great judgment-seat? Is that the place to afford the deliverance he desires? Is he prepared for that judgment-seat, according to man's only rule of preparation—the Gospel? Can the act which bears him thither be justified by that rule? Let him carry his thoughts onward to the eternity that is to succeed the judgment, and the horror with which Holy Scripture invests it to the wicked. Is it there that he would seek his desired oblivion? Is he, on sober thought, willing to make the exchange? The greatest miseries he can suffer here, compared in *kind* with the future punishment, are but as the first and most lenient symptoms of painful disorder, to its highest aggravation; compared in *duration*, as the twinkling of an eye, to unending ages. Will he suffer himself to be overcome by the ills of time, and brave these tremendous ills of eternity?

And will a man seek the applause of his fellows by encountering this judgment and eternity? He is willing to die, that his fame may live. His chief desire is to have a name in the world for undaunted courage, and an heroic spirit. For this he is content to offer his life a willing sacrifice. But though he may despise the bodily pains of death, and can cheerfully resign for these objects all the pleasure and happiness he can anticipate in life; yet are they also worth His risking the decision of the last day? Is he willing to give up for them all his hopes for eternity?

He who was a murderer from the beginning tempts his wretched vassals to the infliction of death for gain or for revenge. And yet it would seem that a moment's reflection would stop even the midnight assassin's hand, ere, for desire of another's property, he sends him into eternity—it may be, unprepared, and therefore to the dismal doom of the everlastingly accursed.

And how fell the purpose of revenge that would be sealed by life-blood! Is its execution consummated by the dreadful anguish of the death-wound? by the deprivation of life? by robbing forever of all the earthly happiness that was within reach, the sweets of the social connections, and domestic endearments? by utter expulsion from the possibility of being further useful in the world? by the infliction of sorrow and misery, of anguish and bereavement, on many entirely innocent of offence? Such indeed is a part of the black guilt of him who would be thought a man of honor, and entitled to higher consideration than the vulgar duellist, who, in rougher modes, would revenge his wrongs and show his spirit; or the pirate or brigand who would cover his infamy by a show of regard for *his* rules of honor. But all this reaches not the half of the guilt of robbery and murder which stains the soul of the duellist. He deprives his victim of all possibility of preparing for eternity. He inflicts on him everlasting misery in expiation of his offence.

If we are held accountable—and certainly God's word so holds us—at the last judgment, for temporal injury or wrong done to our fellow men, and for that revenge on them which affects their state in this life, how dreadful the responsibility for the infliction of evil which can never terminate!

The spirit of revenge may gratify itself by the death of a brother. Let the survivor remember that he too must die. Years may pass. Social comforts may be his. Domestic happiness may surround him. Worldly honors may cover him. High station may exalt him.—There is a soul waiting the judgment of the great day, for whose sudden privation of power to prepare for it, *he is responsible*. Then he must meet his victim. They must confront each other before the RIGHTEOUS JUDGE of both.

Finally, beloved readers, consider, as a proper improvement of this whole subject, that the Christian, faithful in the service of God, mainly anxious for his soul's eternal interests, and feeling deeply for the eternal interests of others, ever sensible of his constant exposure to death, and ever striving, as the Gospel bids him strive, to be prepared to meet it, that he may be approved at the judgment, and happy through the eternity, that is to follow, is the only truly reasonable man. Knowing that he is not to live here forever, and may at any moment, and very suddenly, be called hence, he holds the present life, engages in its pursuits, enjoys its blessings, and bears its pains and trials, as but short and transient. Having ever in remembrance the judgment and eternity that are to succeed death, he makes it the main object of his life to be prepared for them. Meekly and gratefully adoring the divine goodness in appointing, as means of preparation, the holy faith of the Gospel, and the communion of the Church to which that Gospel was committed, he yields to the devout observance of these means, the humble and faithful devotion of his heart and life. In this divinely appointed way, he seeks the promised grace of the Holy Ghost, and in constant dependence on that, and earnest endeavors to improve it, he strives, as a true penitent and believer, to adorn the doctrine of God his Saviour in all things, in every religious and moral, every civil, social, and domestic duty. He cherishes humble resignation to the will of God, and is mainly anxious that all its ways and dispensations may be sanctified to his spiritual health and welfare. Though constantly devoted, soul, body, and spirit, to being ready for the coming of the Son of Man, he is still ever humbly conscious of his own insufficiency and unworthiness, and finds his only ground of trust in the faith which reposes on the unmerited mercy of God the Father, the redeeming, atoning, and interceding love of God the Son, and the aiding and nourishing, and the sanctifying and saving grace of God the Holy Ghost. These remove from his soul the fear of death, and prepare him for its approach; and whether its summons comes in early, in mature, or in later life, and whether by a sudden or a more gradual call; he hears it without terror or amazement, and obeys it without reluctance. It is the call of a friend, the message of an angel of peace, the welcome to paradise. There his soul will abide in blissful rest and hope until the body with which it was once connected, raised to life, will again be united to it, and the man, thus restored, will appear at the judgment, as the good and faithful servant, come to receive the blessed invitation, Enter into the joy of thy Lord.

B. T. O.

From the Calendar.

A FEW DAYS AT NASHOTAH.

NO. I.

FIRST IMPRESSIONS.

It was on the morning of July 27th, that we left Milwaukie, on our way to Nashotah. A shower which had just passed over imparted a freshness to the landscape, while the cool breezes which swept over Lake Michigan, gave the promise of a pleasant ride. As we left the city, we passed a group of Indians—flaunting in the gay colors they so much prize—a remnant of the powerful tribes which a few years since occupied this beautiful territory.

A short ride and we entered the broad belt of forest which for hundreds of miles stretches along the western shore of the Lake. Occasionally we passed heavily loaded wagons, filled with the household utensils of German emigrants, who are crowding into the North West. Women, still wearing the picturesque head-dress they used at home, and young children, were sitting among the furniture, while the men in their blue frocks, were trudging along wearily on foot. They brought to my mind a scene I once witnessed on the Rhine. We were descending the river in a steamer which also carried some hundreds of emigrants who had just left the Fatherland for the distant regions of the New World; but notwithstanding their recent parting from the old familiar scenes of home, they seemed cheerful and buoyant, and beguiled the time by singing their national songs. They were looking forward to a new home, which the imagination represented to them as an El Dorado. But with these, the feeling seemed to be different. They appeared sad and dispiritual. Worn down by the long confinement of their sea voyage, they were now in a land whose very tongue to them was strange, and they were beginning to encounter the realities of Western life.

For miles our road led through the forest—sometimes, entirely unbroken, its giant trees towering high above us—then a partial clearing, with the log cabin of the first settler—then a better house of wood, being the second generation of buildings—or more generally, the wood house built adjoining the log cabin, so that the latter could be used for the kitchen. The corn of the settler was growing among the charred and blackened trunks of trees, which the fire had left unconsumed, while the road at times wound among the stumps which remained as they had been left by the axe of the first emigrant. Then we would come to a tract covered with giant trees, dead and leafless, presenting the appearance of a winter forest. They had been girdled the previous year and thus killed, while the owner of the soil had not yet had time to fell them.

Fourteen miles from Milwaukie we reached *Prarieville*, a small village scarcely seven years old, the inhabitants of which have now with good taste restored to it the old Indian name of *Waukeshaw*. It is beautifully situated, with hills overlooking it on one side. During the half hour we remained to rest the horses, I accidentally met with our Missionary at this point, and was shown by him the Church building. It is small, and plain as possible, with accomodations for less than a hundred people, while in its neighborhood, the Romanists are erecting a large and substantial stone Church. In this way it is that, through the mighty West, we permit them to be the first to "inherit the land."

From *Waukeshaw* it is 12 miles to the residence of Bishop Kemper. Most of the way is through oak openings by which in the West they mean, country covered with oak trees in clumps and without underwood, presenting the appearance of a natural park. Here they stretch on, mile after mile, far as the eye can reach, so that we could imagine ourselves in the middle of one of the beautiful parks of England. They present, indeed, precisely the same appearance. At last through an opening among the hills, we began to catch distant glimpses of lakes, from which we knew that our journey was drawing to its end. About 3 o'clock we reached a tavern, surrounded by a cluster of a dozen houses, the beginning of a town to be called *Delafiled*, where we were directed to take a side road into the forest, with the information that the second house was Bishop Kemper's. A mile farther brought us to the gate, and in a moment the Bishop attended by the Rev. James Lloyd Breck, Head of the Nashotah Mission, came forth from the house to receive us.

Would my readers like a description of the *Episcopal Palace?* or do those who are living amid the luxury of the East desire to know how a Missionary Bishop lives in the far West? We might tell them, to imagine a clearing of a few acres in the depth of a mighty forest, and then on the verge of the woods a small cottage like building, which as you stand in front of it, presents the appearance of a single story, with but three windows and a door. It was the first building erected by a settler, from whom the Bishop purchased the land for a farm for his son, and then at the expense of a few hundred dollars he endeavored to make the house habitable. For probably eight months of the year he is travelling incessantly over his wide spread Diocese, "in perils by land and perils by water"—now, under the burning sun, crossing a prarie 200 miles in length, without a sign of a habitation—now, in districts where roads there are none, following the deep worn Indian trail through the otherwise pathless forests—and now, on some of the swelling rivers of the West, trusting himself to the frail canoe—always, unwearied in labor, "seeking for Christ's sheep that are dispersed abroad," far from the sound of Church going bells, that he may win them to the true fold. I was told by a layman of the Diocese, that the Bishop would land at Milwaukie, after a two month's tour of duty in Indiana, and without even taking time to go home, set out at once for the more distant West, to confirm the scattered Churches in Iowa. Were he to hear that five persons desire Confirmation at a thousand miles distance, he would set off in three hours.

When a visitation is finished, and he is able to return for a short time to his family, this is his home. Without a room large enough to contain his Library—with his books and papers often most inconveniently packed away in boxes—exposed to difficulties which would horrify our dwellers at the East—he cheerfully furnishes to his fellow-laborers an example of primitive simplicity and self-denial—sharing their hardest toils, and showing himself every where, *the first Missionary of the Diocese*. His own private means and his Missionary salary, are devoted unsparingly to this cause. In making these statements, I trust I am not passing the bounds which delicacy would prescribe, for I am only writing what I every where heard through the Diocese. Neither is it to honor the individual that it is done. His record is on high, and there will he receive his reward. But it is well that our brethren at the East should know how it fares with those who are laboring beyond the Great Lakes, and while they too often give to this cause with stinted avarice, let them compare their self-denial with that endured by those who are here breaking up the fallow ground, and striving to sow the seed, where a few years will see a scattered population expand into a great nation.

We might add, that the Bishop shows not only the simplicity, but also the open hospitality of early times, where the hearty welcome placed us at once at ease while the taste and refinement which his accomplished daughter has imparted to her home, made us forget that we were 1500 miles from the capital of the Empire State, in the far West, with its primeval trees rustling around us.

The lands of the Nashotah Mission join those of the Bishop, and after dinner I proceeded thither to take up my residence, leaving the rest of the party to enjoy the hospitality of the Bishop. Mr. Breck conducted me by a footpath of about half a mile through the woods, and I availed myself of our walk to obtain from him some information with regard to the past history of the Institution.

It was in Sept. 1841, that Messrs. Breck, Adams, and Hobart, came to the Territory, and made their head quarters at Prarieville, while a circuit of 30 miles around was allotted to them as their Mission. At that time there were scarcely a house between Milwaukie and Prarieville, while they were often obliged in seeking out the scattered settlers to thread their way through the forests by the old Indian trails which had been trodden for centuries before the white man came. In the course of the second year Mr. Hobart returned to the East, but Messrs. Breck, and Adams have continued to this hour devoted to the enterprize—the former as Head of the Mission, the latter as Professor. They remained but nine months at Prarieville, when it was thought best to obtain a situation of their own in the country, and with the consent of the Bishop they settled at the Nashotah Lakes.

We had now reached their residence, a correct idea of which it would be difficult to give on paper. The whole of this part of the country is intersected by the most beautiful lakes, so that from a hill a few miles distant, 23 can be counted in sight in a space of 12 miles. They are of various sizes, the largest being about two miles in length—some dotted with islands—the water perfectly clear—and the shore generally a high bluff rising many feet above the surface. Two of these which approach within a hundred feet of each other, and are united by a little brook, have retained the Indian name of *Nashotah* or *Twin Lakes*. On the bank of one of them, where the shore rises twenty feet above the water, and then spreads out into a level *plateu*, covered with oak trees standing in clumps, are the Mission buildings. The smooth and placid Lake, clear as the famed waters of St. George's Lake, in our own State, stretches out before them, about a mile in length and half a mile in breadth. The noble forest trees wave round its banks on every side, while from the high grounds on the opposite shore, a small prarie spreads out for a couple of miles, having on its centre the old sepulchral monuments of the Indians. These are high mounds of earth, piled up perhaps a dozen feet, and arranged in the shape of various animals, the outline of which can readily be traced. One represents a tortoise—another a serpent—another a bear—while some, from the large trees growing on them, must be of great age.

Scattered over the grounds of the Mission, under the lofty oak trees, are 8 or 10 low wooden buildings devoted to its use. Chapel, dormitories, dining hall, work shops, recitation rooms, are all here, constructed with that simplicity and plainness to which their poverty has compelled them to adhere. In the centre of the grounds a low paling surrounds an Indian grave. Who sleeps below, they know not; probably some chieftain of the powerful tribe which once lorded it over these beautiful shores, but has now been driven towards the setting sun. The members of the Mission found it when they came. They have preserved it from desecration; and probably it will remain long after the mighty mounds on the other side of the lake have been levelled to the surface of the surrounding prarie. The view from this spot is probably one of the most enchanting that the world can furnish. It has been the lot of the writer of these lines to look upon many of the landscapes which, in our own and other lands, are celebrated for their picturesque effect, yet never any where—among the far famed lakes of England and Scotland, or even the sunny glades of Italy—has he found a scene more beautiful than that presented by the Nashotah Lakes.

Here it was our good fortune to meet with the Rev. Dr. Muhlenberg, of New York, who had preceded us a few days, and was staying at the Mission. Years ago at St. Paul's College, Flushing, the one who now acts as Head of this Institution, was his pupil, and this is far from being the first time that Dr. M. has been called to rejoice with thankfulness as he beheld the good seed he formerly sowed, now bringing forth abundant fruit for the benefit of the Church and the world.

Being joined by the Bishop and the ladies of the party, we proceeded to go the rounds of the Institution, under the guidance of Mr. Breck. The first buildings to which we came were those devoted to the laundry department. They are on the borders of the Lake—one being for washing—another which contains a furnace, being used for ironing—while the third is occupied as a bedroom by the student who is over this department. As this matter has been subject of more comment than any other connected with the Mission, it may be well to explain it fully. In the poverty of the Institution, and of the students connected with it, it is of course necessary to have everything they can, done by their own members, that they may pay out as little money as possible. The washing, however, was at first put out, and Mr. Breck informed me that he always expected it should be. In the difficulty, however, of procuring servants in a new country, it was no easy work to find one to discharge this duty.* In addition to this it was expensive. Some of the students, therefore, came to Mr. Breck, and proposed that they themselves should do it. He found, upon calculation, that this would save to the Institution $500 a year—no slight sum to them—and therefore assented. And now, he says, there are always those accustomed to indoor employments, who request to be put on this department, preferring it to other kinds of labor which would be allotted them.

*The difficulty, almost the impossibility of procuring servants at the West can scarcely be realized by those who are living at the East. Where land is only a dollar and a quarter per acre, every settler becomes of course a landed proprietor. His family therefore feel above discharging any menial office. Even the cook, a colored man, who now is employed at Nashotah, had to be procured from one of the lake steamboats, at the enormous wages of $20 a month. And this is for doing the simplest kind of cooking, without including baking. A servant could be procured at the East to discharge all his duties for $6 a month. This statement will show the reason why the washing of the Esblishment would be so expensive.

The reader must indeed bear in mind through the whole of these articles, that it is the account of a state of things widely different from any thing to which he is accustomed. As the country fills up, and a different class of settlers come in, some of these features of Nashotah might be remodelled. At present, surrounded only by the log cabins of the recent settlers, it seems to be difficult to arrange it otherwise. We have mixed much with those who have gone to that country, and been told again and again by those brought up in refinement at the East—"Here we cannot get servants, we are obliged to do our own work." Why then should this be used as an argument against Nashotah—as we have often heard it—because they have the same necessity forced on them? At some future day it may not be so.

Every thing else connected with the clothes, their making, mending, &c., is done in the neighborhood, out of the Institution.

A short distance further, on the borders of the Lake, is the Baptristy. It is a flight of steps leading into the water at a convenient depth for immersion, where a platform has been placed on the bottom. Many of the settlers around are Baptists. Mr. Breck has therefore, wisely made provision to meet their difficulties at the outset. When he encounters those with whom immersion is a *sine qua non*, he takes the true ground, that the Church authorizes this form, and he therefore offers to perform it. In this way many are won who otherwise would be driven into schism, and he informed me, that during the past year he received into the Church at this spot 25 individuals who thus by baptism put on Christ in the chrystal waters of this Lake, worthy of the name of St. Sacrament, which the early Jesuits in New York bestowed upon Lake George. The first portion of the service is performed in the Chapel, and the remainder in the Lake. The form of immersion, too, is different from the way in which it is performed among the Baptists, where the individual is immersed backwards. Here, he kneels in the water—the officiating Priest places one hand behind his head, taking him at the same time by the hands, bends him forward till the immersion is complete, and then aids him in rising.

We happened to have arrived during the vacation, which lasts from the middle of June to the middle of August. During this time, though the students remain, the regular studies are suspended, and eight hours' labor a day substituted in their place. Many of the students were in the harvest field, whither we walked. We found about a dozen employed in getting in the wheat, on a tract which had been cleared and brought into cultivation since the Mission was established.

At 6 o'clock all assembled in the Chapel for Evening Prayers. The service was performed by the Bishop and Dr. Muhlenberg, the Lessons being read (as is always done,) by a Deacon residing at the Mission, a graduate of the last class. This is the Rev. J. Johnstone, M. D., who received his education at Trinity College, Dublin, and being an accomplished physician, is invaluable in this capacity also, to the members of the Mission, as well as to the settlers in the neighborhood.

The Chapel is a wooden building, holding about 150 persons. It is painted stone color, and arranged with such attention to ecclesiastical architecture as the means of the builders would allow. The chancel is a recess entirely separate from the nave—the windows are painted—and the ceiling is a pointed arch, which they were at this time employed in ornamenting with wood-work, to produce something of the effect of an open roof. Prayers are read at the altar, and the Lessons at a lectern without the rail, on the opposite side to which stands the pulpit. At the lower end is a gallery, containing a small organ, a gift of the family of the late Rev. Mr. Hull, of Milwaukie. Just inside the door stands the font, made by a Norwegian from the red cherry wood of the country, and so large as to be used for immersion in the case of infants.

At the close of the service Mr. Breck gave notice of the administration of the Holy Communion at 6 o'clock the next morning. Then came the hour of tea, and at 10 o'clock the bell rang when all the students were expected to retire. So ended my first day at Nashotah.

W. I. K.

MRS. OKILL having announced in her School Circular, July 10, 1847, a departure from what has been, for many years, the *School Term* of her establishment,—taking for it the period between Snpt. 1st and June 30th, instead of as formerly, from Sept. 15th to July 31st,—here presents, to the parents and guardians of her pupils, the following reasons for it:

1. The custom among some heads of families of spending, with their children, a part of the summer in the country, which, formerly limited to a few, and confined to a short period, is now almost general, and extends in many cases, through the entire months of July and August, has, with it, introduced corresponding modifications in domestic and business relations of all kinds; and in none have changes, to meet the salutary habit, become more indispensable than in school arrangements; in the well-working of which so much depends upon keeping the classes together, to attain through instruction, and to promote a healthful emulation.

2. The *necessity* for a systematic and uniform course, presenting to the mind of instructor and pupil equally a character of oneness, in which a well defined goal must be reached before completeness can be attained, is in no department of life more urgent than in that of instruction. Without this characteristic, education looses its chief end: *the establishment of orderly habits of mind and body, and the faculty of bending, at pleasure, the powers of each to the will.* How far unbroken attendance upon school duties, until their completion, must tend to fix these habits, and to prevent the formation of their opposites, and particularly to the one most fatal to the comfort of the individual as well as of others—*desultoriness*—need not be insisted on with any well-informed person.

3. The bond of sympathy between instructor and pupil, which, although to some it may seem of minor consideration, is of truly great importance, both to moral and intellectual development, is greatly strengthened by the two remaining together during the entire course. If the pupil knows she may be taken from school at any moment, and the instructor has the same prospect, the one is kept in a state of mind the least teachable, aud most unfavorable to steady application, whilst the other is as naturally rendered anxious, lest the sole reward that can compensate for the wearisome toil of teaching, the consciousness of having been instrumental in fulfilling the hopes of parents, by presenting to them a well trained mind, may unthinkingly be snatched away when nearly earned.

No. 8 Clinton Place, New-York August 5th, 1847.

☞ School will be opened Wednesday, Sept. 1, 1847.

August 14—7t

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REFERENCES.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq.

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August 28.